## The Political Thought of Maulana Mawdudi



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Date 17/02/2014

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**CERTIFICATE** 

This is to certify that this thesis entitled "The Political Thought of Maulana Mawdudi" submitted for the award of the degree of Doctor of Philosophy, in Islamic Studies, Osmania University, Hyderabad, A.P, is a record of bonafide research carried out by Mr. Muhammad Rafiuddin Farooqui, under my supervision and that no part of this thesis has been submitted for any other degree or diploma.

The assistance and help taken during the course of investigation from different persons, libraries, research institutes and the literary sources have been fully acknowledged.

Prof. Mohammad Suleman Siddiqi *Supervisor*.

**DECLARATION** 

I, Muhammad Rafiuddin Farooqui hereby declare that the Ph.D

thesis entitled "The Political Thought of Maulana Mawdudi" carried out by

me under the supervision of Prof. Mohammad Suleman Siddiqi, and

submitted for the award of degree of Doctor of Philosophy in Islamic

Studies Osmania University, Hyderabad, does not either in part or full

constitute any part of any previous thesis/ desertation / monograph

submitted by me or any other person to this or other university institution for

any other degree.

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## Part-I Origin and Development of Islamic Political Thought

#### Acknowledgement

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#### INTRODUCTION

The second half of the 19<sup>th</sup> century and the first half of the 20<sup>th</sup> century was a period of great turmoil in the socio-political, economic and intellectual history of the Muslims of the subcontinent. Partition of the country into India and Pakistan resulted in migration of millions of people which included well known intellectuals, one among them was Maulana Abul Aala Mawdudi, a theologian, a commentator, an orator and author of more than one hundred books and thousands of articles on the different aspects of Islam and Muslims, which also deals with his views on Islamic polity and an ideal Islamic state which he envisaged for the newly established state of Pakistan.

This dissertation has been divided into three parts. Apart from Introduction and Conclusion, part-I, contains two chapters which are introductory in nature and are based on secondary sources. Chapter one deals with the basic guidelines and the fundamental principles which are available in the Quran and the *Hadith* on the Islamic state, its organisation and functioning. In fact this and the next chapter are written in order to find out what guidelines are available in these primary sources on Islamic polity, based on which the Holy Prophet Muhammad (PBUH) and the righteous caliphs established their states at Madina. An attempt has also been made to present the views of Imam Abu Hanifa and his student Abu Yusuf, the early legists who have expressed themselves upon the theological and political requirements of their contemporary Islamic state, due to the establishment of the early Muslim sects like the Shiites,

Khawarijites, Murjites and others. The next chapter briefly discusses the views of Al-Mawardi and Nizam al-Mulki Tusi the chief exponents of the concept of caliphate and sultanate, due to the transition which was taking place within the Muslim society at the political level. With the emergence of petty dynasties both in the east and west of Baghdad and the emergence of other power centres under different Muslim rulers, the shiite theory of divine *Imam*, the concept of divine *Padeshah* in Persia, forced the Muslim political theorists to provide legitimacy to Muslim kings and their rule. Nizam al-Mulk Tusi, therefore, presented his theory of *Al-Sultan Zilullahi fil Arz* i.e., the Sultan is the shadow of God on earth. This would enable the reader to note the *Shairah* guidelines on the one hand and keep a track of the origin and development of Muslim political thought during the early and medieval period and the transition taking place on the other.

Part-II of the dissertation discusses the religious views of Maulana Mawdudi upon which is based his political thought and his concepts of *Iqamat-i Din* and *Hukumat-i Ilahiyah*. Chapter 3 of this section deals with the basic postulates of Maulana Mawdudi political thoughts. To understand Maulana Mawdudi's entire approach to the establishment of an ideal Islamic state, it is necessary to study his interpretation of the four basic Quranic terms, i.e., *Ilah*, *Rab*, *Din* and *Ibadah* in which he discusses at length the approach of the pre-Islamic people towards God and prophets. In his book entitled *Four Basic Quranic Terms*, he tries to trace the views which were prevailing during the pre Islamic times. Mawdudi also discussed the fundamental requirement of Islamic polity, i.e., the sovereignty of God, obedience to the prophets and adherence to the commandments of Allah. In his scheme of things man remains subservient to the

commandments of God. He is the vicegerent of God and has to run his affairs through consultations.

Chapter four deals with Mawdudi's concept of ideal Islamic state. He clearly distinguishes between an ideal Islamic state and a Muslim state. He writes, ideal Islamic state is one in which sovereignty of the universe belongs to God and the universe is governed by His laws which are enshrined in the Quran and the Sunnah. The Quran and the Sunnah constitute the 'Supreme Law', which is unalterable. For the establishment of Islamic state the above mentioned two fundamental principles are essential. Man is the vicegerent of God. He is required to carry out the will of God and to run their affairs, they are required to elect a leader, a best person who is accountable to both God and men who have elected him. He must be a pious, God fearing, honest person, answerable for his acts and deeds. The Imam or caliph is required to run the state through consultations and shall remain in office as long as he enjoys the confidence of his people. It is in respect of these basic and fundamental aspects, Islamic state is different from the present day modern state, which is man made in all respects.

The next chapter discusses at length Maulana Mawdudi's views on the executive, the legislature and the judiciary. The important components of an Islamic government writes Mawdudi are the executive legislative and the judiciary. When compared with the modern forms of government according to Maulana Mawdudi the head of the Islamic state must hold onto the confidence of the believers in whom the people have imposed their confidence on the one hand and shall govern only till he enjoys their confidence on the other. He must quite the office the moment he looses their confidence. Mawdudi tries to dispel this fact that during the period

of righteous caliphs there was no elections or the Majlis-i Shura. He writes that the Holy Prophet, the righteous caliphs always consulted their companions and fully enjoyed their confidence and through them the confidence of the masses. As regards the conduct of general elections, write Mawdudi, that it was impossible to conduct elections like today due to distances, lack of communications facilities, and the then prevailing conditions. On the part of the people, obedience to the caliph is obligatory as long as he adhered to the Shariah. It is the duty of the head of the state to create suitable conditions for the implementation of the divine laws. The legislature which is an important component of an Islamic state has to legislate in such matters which have not been resorted by the Shariah but while doing so the legists shall not transgress the basic spirit of the Shariah. The new decision shall not contradict the basic spirit of the Quran and the Hadith. It is through the institution of *Ijtihad* that we can over come the challenges of the modern times. Mawdudi writes that in an Islamic state unlike the modern state, the executive and judiciary shall remain independent of each other. Everyone is equal before the eyes of law. There shall be no distinction of the rich, the poor or the high or the low in the eyes of law. The judgement shall be based on the truth and truth alone. Unlike the modern states, writes Mawdudi there is no scope in an Islamic state to over lap the functions of the executive, the legislative and the judiciary. All work independently, but as time lapsed this unique character of the Islamic state disappeared due to the influence of western democracies.

Mawlana had carefully studied the evil affects of such modern western concepts like democracy, secularism and capitalism. He pointed out that these ideologies are purely man made, materialistic and totally devoid of the spirituality, ethics and morality. He further writes that they have not only failed but placed the humanity in peril. When compared with these modern western concepts, Islam presents a divine, morally and ethically sound system which is still very much relevant. A system which teaches and preaches love, equality, brotherhood and justice unlike these modern concepts which places man against man, nation against nation and civilization against civilization. He did a through screening and points out the defects and harm of these ideologies. This has resulted in the exploitation of the weak and the promotion of the rich. The desire of the western nations to become rich and richer and achieve further progress and development had lead to the plundering of natural resources of the poor nations, their occupation and sufferings. He warns the Muslim nations who were blindly following the western ideologies to be beware of them. These ideologies are devoid of divine guidance and are man made. Where as Islam provides guidance in every aspects of life.

The Muslims of the sub-continent were passing through a phase of great political turmoil. The failure of *khilafat* movement, the concept of Muslim nationalism, composite culture and the two nation theory were aspects which confronted the Muslim minds. Leaders like Iqbal, Azad and Jinnah along with the *ulama* of Deoband were in the forefront. The bifurcation of the country into India and Pakistan, the great migration created an upheaval. Pakistan was established in the name of Islam and its was expected that it will bring religious, cultural and national freedom to the Muslims. Maulana Mawdudi was the only intellectual who strived hard after the establishment of Pakistan to declare that neither Muslim

nationalism as preached by Jinnah nor the composite nationalism as preached by ulama of Deoband and Azad are Islamic in their orientation. He wanted the government of Pakistan as well as the Muslim to be beware of both. After his migration, Mawdudi spend all his energies for restoration of Islamic order in Pakistan. He out rightly criticised the concept of Muslim nation propounded by the Muslim League. He rejected their concept that after the establishment of Muslim rule in Muslim dominated areas, they will be able to form an Islamic state. He was fully in favour of an Islamic constitution which is discussed in the next chapter.

As a Pakistani national, a leading *Alim* and intellectual he suggested a complete change in the constitution, election procedures and the set up of its executive, legislative and judiciary. He wrote about the evil and the un-Islamic impact of the western imitation, position of non-Muslim living in an Islamic state, position of women. He strived hard during the period of Ayub Khan, but he was imprisoned for a long time and even punished with death sentence. But his determination to ensure the establishment of an Islamic state in Pakistan not only had its impact on the people in the power but the masses at large. The conclusion of the thesis sums up his socioreligious and political views and points out the salient features of his theory of the Islamic state.

Appendix A presents Maulana Mawdudi at a glance. Appendix B presents his work which deals with his political thoughts. Appendix C presents the list of Maulana Mawdudi's work. Appendix. At the end is placed a comprehensive bibliography.

# Part-I Origin and Development of Islamic Political Thought

#### **Chapter 1**

#### The Shairah Guidelines on Islamic State

The Islamic state which was established at Madinah during the lifetime of Holy Prophet Muhammad (PBUH) and the state which followed during the times of the righteous caliphs were evolved on the basis of the guidelines which were available in the Quran and which were enunciated by the Holy Prophet himself. The Muslim political theorists refer to these states as *Madinat al-fazilah* or the 'Ideal City State'.

We therefore, need to examine what exactly are the guidelines of the Quran and the *Sunnah* based upon which was constituted the first Islamic state. If we carefully examine the Quranic verses it became clear that the Quran wants to establish a state which is positive in its approach and not negative. The object of the state is to prevent people from exploiting each other, to save guard their liberty and to protect its subject from foreign aggression: it aims to evolve and develop a well balanced system of social justice which has been set forth by God in His Book. The main object is to eradicate all evils (*munkar*) and to promote all types of virtues (*maroof*) and the excellence mentioned in the Quran.

The Quran is basically a book of ethics but it provides guidance to humanity in all aspects of life, in fact basic directions

<sup>&</sup>lt;sup>1</sup> Al-Quran. 57:25. See also 22:41.

<sup>&</sup>lt;sup>2</sup> 57:25. See also 4:105, 5:8, 16:90, 8:60.

<sup>&</sup>lt;sup>3</sup> 22:41.

from the day of birth till the day of death. Of the constitutional and administrative law only basic principles have been laid down in the Quran which were practically explained and implemented by the Prophet himself. Therefore, it can be said that it is a compendium which is complete in all respect, unlike the earlier revealed books which were meant for those people, those times, those ages and those societies. The Quran being the last revealed book, and Muhammad (PBUH) being the seal of prophethood, the book had to be complete in its guidance in all respects, not for believers alone but for the entire humanity at large. Again the book had to be such that it shall remain valid for all people, all societies and all times to come and keep revealing itself as per the requirements of the times, ages and societies,<sup>4</sup> which in fact is the *Ijaz* of the Quran. That is why God has promised to protect this book Himself.<sup>5</sup>

The *Shariah* comprises of two parts, i.e., permanent —which is unalterable and the other flexible—and which has the potential to meet the ever increasing requirements of the time and age. The first part deals with the laws derived from *nusus* of the Quran, which deals with: the prohibition of the alcoholic drinks, interest (*Riba*), gambling, adultery, fornication, theft, marriage, divorce and inheritance etc. The flexible part of Islamic law is the result of the application of *Tawil*, *Qiyas*, *Istihsan*, *Istislah* and *Ijtihad*—i.e., framing rules (i.e., *Ijtihad*) inconformity with the spirit of *Shariah*. The details have been left out for the Muslims to work out in

<sup>4</sup> 3:7.

<sup>&</sup>lt;sup>5</sup> 15:9.

accordance with the *Shariah*. The *Ummah* needs to evolve the law as per the requirements of their country, time, age and society. Its detailed injunctions are such that they can always fulfil the needs of human society in every age and every society—provided, off course, the entire scheme of life is in operation.<sup>6</sup>

The premises of the political philosophy of the Quran is based on the fundamental concept of universe in which the God is the creator of this universe, including man. He is the Master, Ruler, Director and Administrator of His creation. Therefore, the sovereignty of this universe cannot rest with any except God. All attributes and powers of sovereignty rest solely in Him. On the basis of this concept of the universe, the Quran asserts that the real sovereign of mankind too is God. He is the only rightful authority in human affairs, just as in all affairs of creation. No one else, be he a human or a non-human, has any right to give order or decide matter independently.

In physical sphere of the universe, the sovereignty of God is established by itself regardless of whether one is willing to submit to it or not, because the Quran repeatedly says,

"The Lord of the universe is indeed the Lord of man, and this position is fully recognised by him". 9

<sup>7</sup> M.M. Sharif, A History of Muslim Philosophy, vol. I, pp. 191-192. See also 37:5, 70:2, 1:1.

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<sup>&</sup>lt;sup>6</sup> E.I.J. Rosenthal, *Islam in the Modern National State*, p. 139.

<sup>&</sup>lt;sup>8</sup> A History of Muslim Philosophy, p. 192. Abu Hanifa's views on Sovereignty are identical with the known views of Islam, namely, (1) The true sovereign is God (2) That the prophet is to be obeyed as God's accredited vicegerent, (3) that the Shariah, i.e., the law of God and His prophet, is the supreme law to which all must submit without demur or reservation. See M.M. Sharif, A History of Muslim Philosophy, vol. I, page. 601.

<sup>&</sup>lt;sup>9</sup> 6:164. See also 7:54, 10:31, 94:4.

"God alone has the right to decide and order. Mankind should submit to none save Him. This is the only right course". 10

"The right to rule belongs to God alone because He is the creator". 11

"His rule is right and just, because He alone comprehends reality and none else in a position to give unerring guidance". <sup>12</sup>

"He unto whom belongeth sovereignty of the Heavens and the Earth. He had taken unto Himself no son, nor hath He any partners in the sovereignty. He had created every thing and hath meted out for measures". 13

In the light of the above verses, unshakable obedience to God without an iota of doubt is due to Him and Him alone. His law must be supreme. Thus there is no scope to follow once own wishes or the wishes of the others. There is no scope to transgress the limit laid down by God in all human affairs. The Quran also asserts that all orders and decisions in contravention of the law of God are not only wrong and unlawful but also unjust and blasphemous. All such orders are anti Islamic and abiding by such order in the negation of the faith. If

1:54,

<sup>&</sup>lt;sup>10</sup> 3:154. See also 12:40, 42:10.

<sup>11 7.54</sup> 

 $<sup>^{12}</sup>$  2:216, 220, 225, 232. See also 4:11, 176, 8:75, 9:60, 24:58-59, 60:10.

<sup>13 25.2</sup> 

<sup>&</sup>lt;sup>14</sup> 7:3, 13:37, 16:36, 39:2, 11-12, 11:18.

<sup>&</sup>lt;sup>15</sup> 2:229, 58:4, 59:1.

<sup>&</sup>lt;sup>16</sup> 4:16, 5:44-46, 50,

Prophets according to the Quran are the only source of our knowing the law of God because they are the bearers of the revelation. They are divinely authorised to explain those commandments by their words (*Hadith*), deeds (*Sunnah*) and silent approval (*Taqrir*), in one word the traditions of the holy prophet Muhammad.<sup>17</sup> The holy prophet transmitted the ideology of Islam in the light of the Quranic guidance into practice, developed it into a positive social order and finally elevated it to full-fledged Islamic state. In fact his sayings, actions, deeds and even silent approvals guide us, how to ascertain the precise sense, the purpose, and the meaning of the Quranic directives. Therefore, the *Sunnah* is nothing but the practical application of the holy Quran. The law revealed by God through His prophet, constitute the supreme law of the Islamic state, because the Quran says,

"And take what the Messenger gives you and abstain from what he forbids". 18

"Follow the revelations sent unto you from your Lord and do not follow the (so called) guardians other than him". <sup>19</sup>

According to the Quran the commandments of God and the prophet of Islam constitute the supreme law. Imam Shafii said, there cannot be any contradiction between the Quran and the Hadith because Hadith is nothing but the practical explanation of the Quran. Imam Shafii further said if there exist any contradiction between the

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<sup>&</sup>lt;sup>17</sup> 4:64-65, 80, 115, 59:7.

<sup>&</sup>lt;sup>18</sup> 59:7.

<sup>19 7.2</sup> 

two, the very purpose of sending the prophet is lost. Applying the Quranic theory of *Nasikh* and *Mansukh*, i.e., abrogating and abrogated verses, Imam Shafii, says in case of any contradiction there would be another *Hadith* which would be identical to the basic spirit of the Quranic verse.<sup>20</sup> The obedience of God can only be done through the obedience of prophet.

#### "Whosoever followed me, followed God".21

The conduct of the prophet constitutes the best exemplification and interpretation of the Divine Guidance:

### "Ye have indeed in the apostle of God a beautiful pattern (of conduct)".<sup>22</sup>

The right form of government for mankind is one in which the state relinquishes its claim of sovereignty in favour of God and after recognising the legal supremacy of God and His Prophet, accepts the position of caliphate (Vicegerency), because the Quran says, *Inni Jailun fil arzi khalifah*.<sup>23</sup> The vicegerency, however, cannot be right and lawful unless it is subservient to the command of God.<sup>24</sup> The power of a true caliphate do not vest in any individual nor any clan, class or community, but in those who believed and do good. The Quran says,

"And we have written in the psalms after the admonition: "Our righteous servents shall inherit the land". 25

<sup>23</sup> 2:31. See also 5:48, 38:26.

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<sup>&</sup>lt;sup>20</sup> N.J. Coulson, *Islamic Survey*, vol. IV, pp. 41.

<sup>&</sup>lt;sup>21</sup> Hadith, *Miskhat*, *Kitab al-Imra wal qadha*, vol. II, No. 3491. 'He who obeys the messengers thereby obeys God', 4:80.

<sup>&</sup>lt;sup>22</sup> 33:21.

<sup>&</sup>lt;sup>24</sup> 2:32, 7:10, 22:65.

<sup>&</sup>lt;sup>25</sup> 21:105.

The caliphate or vicegerency belongs to all Muslims. It is not vested in a particular group, family or class.

"Allah has promised to those among you who believe and do work righteous deeds, that He will most surely make them His vicegerents in the earth and He made the like people before them His vicegerents". <sup>26</sup>

Every good Muslim is fit to hold the office of the caliph. It is in this respect, Islamic caliphate distinguishes itself from kingship, and oligarchy, and theocracy.<sup>27</sup> It is different from modern democracy, while the modern democracy is based on the principles of popular sovereignty, in the Islamic caliphate the people willingly surrender their independence to the sovereignty of God. Hence in Islam there is popular vicegerency.

The Quran lays down only broad based principles regarding different aspects of governance.

The judiciary must be impartial and independent:

"And when ye judge between man and man, that ye judge with justice". 28

The judiciary, according to Abu Yusuf must dispense justice, pure and undiluted. The judiciary should be independent and impartial because the holy prophet said,

"Give equitable punishment to the remote and the near and have no fear of reproach of the people in the enforcement of the limits set up by God". <sup>29</sup>

<sup>&</sup>lt;sup>26</sup> 24:55.

<sup>&</sup>lt;sup>27</sup> A History of Muslim Philosophy, vol. I, p. 195.

<sup>28 4.58</sup> 

<sup>&</sup>lt;sup>29</sup> Mishkat, Kitab al-hudud, vol. I, Hadith No. 3444.

To punish one who is not guilty and to leave scot free who is guilty is unpardonable. There shall be no interference in the course of justice nor should any body's recommendation, position or status shall count. The accused persons must be given a fair and regular trial and the witnesses shall be examined.<sup>30</sup>

The judiciary shall remain free from every pressure and influence to adjudicate impartially. Islamic state is established for two main purposes, firstly to establish justice, equality in human affairs and secondly to harness the power and resources of the state for the welfare of the people and to eradicate all evils. The purpose of Islamic state is to enjoin the virtue and forbid the evil:

"(Muslims) are those if We give them power in the land, they establish the system of *Salat* and *Zakat*, enjoin the right and virtue and forbid wrong and evil". <sup>31</sup>

All citizens, whether Muslim or non-Muslim must be guaranteed the following fundamental rights:

Security of person<sup>32</sup>

Security of property<sup>33</sup>

Protection of honor<sup>34</sup>

Right of privacy<sup>35</sup>

The right to protect again injustice<sup>36</sup>

32 27.22

<sup>33</sup> 2:188, 4:29.

<sup>&</sup>lt;sup>30</sup> A History of Muslim Philosophy, vol. I, p. 701.

<sup>31 24.41</sup> 

<sup>&</sup>lt;sup>34</sup> 49:11-12.

<sup>&</sup>lt;sup>35</sup> 24:27.

<sup>&</sup>lt;sup>36</sup> 4:148.

The right to enjoy what is good and forbid what is evil. This includes the right of criticism.<sup>37</sup>

Freedom of association<sup>38</sup>

Freedom of faith and consciousness and conscience<sup>39</sup>

Protection wrongfully hurting religious against once susceptibility<sup>40</sup>

Limiting the responsibility of every person only to his / her own deeds.41

Security from action being taken against any one on false report about his / her crime. 42

The right of destitute and the needy to be provided with basic necessity of life by the state.<sup>43</sup>

Equal treatment of all its subjects by the state without discrimination.44

Islamic democracy is subservient to the Divine laws and exercises its authority in accordance with the injunctions of God and within limit prescribed by Him.<sup>45</sup>

In Islamic state the status of the leader, *Imam* or *Amir* or head of the administration is delegation of the trust by the people to him. In fact, the caliphate of the common people is concentration in him. Amir will be selected on the basis of virtues. He is open to criticism.

<sup>38</sup> 3:11.

<sup>&</sup>lt;sup>37</sup> 3:110, 5:78-79, 7:165.

<sup>&</sup>lt;sup>39</sup> 2:191, 256, 10:99.

<sup>&</sup>lt;sup>40</sup> 6:108, 29:46.

<sup>&</sup>lt;sup>41</sup> 6:164, 27:15, 35:18, 39:7, 53:38.

<sup>&</sup>lt;sup>42</sup> 4:58, 17:36, 39:6.

<sup>&</sup>lt;sup>43</sup> 51:19.

<sup>&</sup>lt;sup>45</sup> Khursheed Ahmed and Khurram Murad edt. *The Islamic Way of Life*, New-Delhi, 2007, p.

He must work by means of consultation (Shura). The judiciary shall remain independent of the executive. 46 The popular vicegerency or caliphate is to be translated into action through a consultative setup. The Quran says,

#### "They manage their affairs by mutual consultations".47

Shura or consultation is an important pillar of Islamic way of life. Shura, is regarded as a positive attribute of the Muslim. Therefore, the Quran enjoins the Muslims, to

#### "Take counsel with them in the conduct of affairs". 48

Thus to ignore this Quranic concept is nothing less than illiteracy and denial to accept the path shown by God. The question then arises as to why Islam attaches so much importance to Shura. It must be borne in mind that in matters where more than one individual is involved, decision based on individual opinion is not only incorrect but harmful, therefore, in joint affairs individual opinion is not permissible. All such person who matter shall be consulted and if there number is large at least their representatives should be involved in the debate and discussion. An individual tries to prevail only when he is keen to drive some benefit out of it or thinks very high of himself and consider other individuals as inferior. Both the qualities are mean and therefore, cannot be a part of Muslim life. It is a big responsibility to decide matters in which many are involved. God fearing men will not take any decision

<sup>48</sup> 3:159.

 $<sup>^{\</sup>rm 46}$  Mawdudi, *Political Theory of Islam*, p. 36.  $^{\rm 47}$  42:38.

because he realises that he is answerable to almighty God. If we pounder over these points we would realise that *Shura* is an important component of Islamic polity.<sup>49</sup>

In the ethical and moral lessons which the Quran impart, *Shura* is a compulsory part of Islamic ethics. The Islamic way of life demands that any aspects of life whether it relates to wife and husband, family, tribe or society, it shall be decided through consultations. It is said that regarding the consultative set up the holy prophet said,

"I said O! messenger of Allah! What should we do if after your demise we are confronted with a problem about which we neither find any thing in the Quran nor have any thing from you. He replied, get together the obedient (to God and His laws) people from amongst my followers and place the matter before them for consultation. Do not make decision on the opinion of a single person". <sup>50</sup>

Regarding collective opinion Hazrat Umar reports,

"That prophet has said, each one of you is a guardian and will be question about his wards".<sup>51</sup>

In case if participation of all the people is not possible, then through a *majlis* or a consultative body the matter must be decided. If the matter relates to a nation, the caliph/*amir* must be appointed after

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<sup>&</sup>lt;sup>49</sup> Maulana Mawdudi, *Tafhim al-Quran*, vol. 4, pp. 509-511.

<sup>&</sup>lt;sup>50</sup> Hadith, *Majmuʻal-Zawaid*, vol. I, p. 178. See also *Kanzul ummal*, vol. 5, p. 112.

<sup>&</sup>lt;sup>51</sup> Miskhat, vol. II, Kitab al-imara wal gaza. Hadith No. 3514. See also Bukhari and Muslim.

consultation among the people of that nation or through a consultative body which represents the different sections of the society.<sup>52</sup>

The *amir*, shall be elected through *bai'th* and he administer the state only through consultation through trusted persons of the community and shall remain in seat until he enjoys the confidence of his people. No one, how good he may be shall aspire to be the caliph/*amir*. The affairs of the government should not be assigned to those who aspire for it, because the Holy Prophet said,

"By God we do not assign the affairs of our government to any one who aspires for it or is greedy in respect of it". 53

No one shall impose himself as the *amir* or leader and aspire to run the government through tyranny or force the people to elect person in the representative bodies who are his men, and who will support him in his decisions, acts and deeds. Such a desire can emanate only from a person whose intentions are bad and who wants to keep the spirit of 'conduct their affairs by mutual consents', only apparently alive but kill the true spirit of this Quranic injunction.

The nature of the above mentioned Quranic verse demands,

i. In collective matters, people should have the freedom of expression. They should be kept fully informed of the decisions in different affairs. In case they notice any defect,

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Regarding the issue of caliphate the views of Imam Abu Hanifa are unambiguous. He said a caliph should be chosen after consultation and in conference with the voice who are entitled to give their opinion (*Ahl al-rayy*). The famous reply of Imam Abu Hanifa to caliph Mansur at Peril of loosing his life would suffice to his stand regarding the appointment to the caliphal office. See *A History of Muslim Philosophy*, vol. I, pp. 682-683.

<sup>&</sup>lt;sup>53</sup> Miskhat, vol. II, Hadith No. 3512. Kitab al-imara wal gaza.

they should be free to revert the decision, they must have full freedom to protest and in case the decision is not reverted they must be able to remove the *amir* or the leader.

- ii. People must select the leader out of their free will and not due to force, on payment or by means of any fraud.
- iii. To guide the leader the members of the consultative bodies shall be those who enjoys the trust of the people and not those who are keen to be elected through their might, money or by any such means which shakes the trust of the people who have elected them.
- iv. The members of the consultative bodies must express their views freely based on their knowledge, honesty and not due to any threat or greed.
- v. Any decision of the consultative body shall be through a unanimous opinion of the body or at least through a majority opinion.

The consultative body is also required to work in the limits laid down by the *Shairah*, because the Quran says,

"In case of any conflict amongst you, refer it to Allah and His messenger".<sup>54</sup>

The authority shall be entrusted in the hands of those who are pious and efficient because the Quran says,

"Verily Allah commands you to make over trust to those who are trust worthy". 55

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<sup>&</sup>lt;sup>54</sup> 4:59.

<sup>&</sup>lt;sup>55</sup> 4:58.

## "Verily the most respectable of you in the sight of Allah is one who most God fearing". <sup>56</sup>

Discussing the theory of *khuruj* Imam Abu Hanifa writes, the caliphate of an unjust incumbent is basically wrong and insupportable and deserved to be overthrown: the people not only have the right, but it is their duty to rise in rebellion against it. He further said that such a rebellion was not only allowed but obligatory, provided, however, if promised to replace the tyrant or transgressor by a just, virtuous, and not fizzle out in mere loss of lives and powers.<sup>57</sup>

A caliph is not only answerable to God but also to the public. Abu Yusuf writes, that Muslims have an unquestionable right to criticise their rulers and that such criticism contributes to the good of the people and the state. Enjoining the right and forbidding the wrong is an inalienable right and a duty and its negligence in a community is an equivalent to inviting the wrath of God upon its head.<sup>58</sup>

According to Abu Yusuf the caliph is not only required to establish the rights of God and enforce the limits prescribed by Him: to determine correctly the rights of other right holders and ensure their enjoyments of these rights: to revive the convention of virtuous rulers: check injustice and redress the grievances of the people and to make only lawful exaction from the people and expand them in lawful ways. <sup>59</sup>

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<sup>&</sup>lt;sup>56</sup> 49:13.

<sup>&</sup>lt;sup>57</sup> A History of Muslim Philosophy, vol. I, p. 688.

<sup>&</sup>lt;sup>58</sup> A History of Muslim Philosophy, vol. I, p. 698.

<sup>&</sup>lt;sup>59</sup> A History of Muslim Philosophy, vol. I, p. 698.

Citing the duties of a Muslim citizen, Abu Yusuf writes, they have to obey the ruler, not to commit acts of disobedience and nor lift arms against them.<sup>60</sup>

Regarding the rights of the non-Muslim subjects living in a Islamic state, following three principles are quoted on the authority of the second caliph Umar:

- i) Whatever agreement is made with them has to be faithfully absorbed.
- The responsibility of the defence of the state does not lie in ii) them but on Muslims alone.
- iii) They should not be burdened with excessive (*Jiziah*) polltax and land revenue.

It is also said that the poor, the blind, the old, the recluse, workers at the house worship, women and children are exempted from poll-tax: cattle of non-Muslims: none is allowed to restore to beating or inflecting other physical tortures on them for exacting the capitation.<sup>61</sup>

Abu Yusuf disallowed the feudal system of settlement in which the government, appoints a person to collect the revenue from the farmers, because that person can exact from the farmers whatever he likes. He condemns it as the most tyrannous system that is bound to ruin the country and insists, it must be shunned at any cost. He also called it unlawful for a government to appropriate some body's land and bestow it upon another, because a caliph is not authorised to dispossess any person, Muslim or non-Muslim, of any thing belongs to him unless a proved or valid right against him in law.<sup>62</sup>

A History of Muslim Philosophy, vol. I, p. 698.
 A History of Muslim Philosophy, vol. I, p. 700.

<sup>&</sup>lt;sup>62</sup> A History of Muslim Philosophy, vol. I, pp. 700-701.

It is unlawful on the part of the caliph to appoint tyrant and corrupt people to the office of the state if he did so he will surely share the retribution for the wrong that they do. Caliph must appoint honest, righteous and God fearing people to the state services. Abu Yusuf further writes that the government must satisfy itself with regard to their moral characters and keep a watch on them through the department of intelligence. In case they tend to be corrupt or become cruel or cunning they shall be called to account. <sup>63</sup>

Caliph must listen to the grievances of the people personally. He must see to it that injustice must not prevail. Must hold open courts once in a month, where every grieved person be allowed to represent his grievance.<sup>64</sup>

According to Muslim theorists, people who are in authority must be obeyed because the holy prophet said,

> "A Muslim must listen to and obey the ruler whether he approved of what is ordered or abhors it. Provided he is not ordered or abhors it. Provided he is not ordered to commit sins. In that case he should neither listen nor obey". 65

A History of Muslim Philosophy, vol. I, pp. 700-701.
 A History of Muslim Philosophy, vol. I, pp. 700-701.

<sup>65</sup> Miskhat, vol. II, Hadith No. 3492, Kitab al-imara wal gaza. See also Bukhari and Muslim.

#### Chapter 2

#### **Muslim Political Theorists on Islamic State**

In the preceding chapter an attempt has been made to high light the fundamental principles of the Quran and *Hadith* based upon which was evolved the first political Islamic State at Madinah. Every member of the Muslim society at Madinah had no doubt in their minds that Islam conceptualises a democratic state. The state established by the holy prophet and the righteous caliphs was on the basis of fundamental principles laid down in the *Shariah*.

After his migration to Madina, prophet Muhammad established an *ummah* by putting together the immigrants, the supporters, and the *Ahl-i kitab*. "This was the first attempt in the history of Arabia when a social organisation was set up with religion rather than the blood as its basis. Allah was the personification of the state supremacy. His prophet, as long as he lived was His legitimate vicegerent and supreme ruler on earth". <sup>66</sup> Prophet Muhammad apart from exercising his spiritual functions exercised his temporal authority as well. This new community had no priesthood, no hierarchy and no centre of power. Mosque was its essential forum, military drill ground and common place of worship. The leader in prayer, *Imam* was also the commander in chief of the faithful. They were enjoined to protect each other against the whole world. Islam cancelled wine, women and cup. It

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<sup>&</sup>lt;sup>66</sup> P.K. Hitti, *History of the Arabs*, pp. 120-121.

banned singing, dancing, adultery and fornication. It preserved the rights of the poor, the needy and the orphans. From Madina spread the Islamic theocracy. Prophet Muhammad succeeded in establishing a society and a state which soon superseded Judaism and Christianity. The rules of the Quran which he implemented are the embodiment of all sciences, wisdom and theology.<sup>67</sup>

The Holy Prophet left no decision regarding the appointment of his successor. As he had left behind no male progeny, the question of hereditary succession did not occur to anyone. Following the democratic spirit of the Quran and the guidelines of Islam, none from the Madinan society made any attempt to install himself or assume the power. On the contrary, the people of their own free-will elected four persons one after the other for the august caliphal office. <sup>68</sup>

Umar bin Khattab, proposed the name of Abu Bakr, which was accepted by the residents of Madinah of their free-will and accord. They did *bayt* on his hand, which was followed by the different tribes who swore him allegiance. Abu Bakr on his death bed nominated Umar bin Khattab as his successor. He invited the people of Madinah and said, "Do you agree on him whom I am making my successor among you? God knows I have racked my brain as much as I could, and I have not proposed a relation of mine to succeed me, but Umar, the son of Khattab. Hence listen to him

<sup>67</sup> *History of the Arabs*, pp. 121-122. See also the farewell sermon of the Holy Prophet Muhammad.

<sup>&</sup>lt;sup>68</sup> A History of Muslim Philosophy, vol. I, p. 659. See also P.K. Hitty, History of the Arabs, p. 139

and obey." Upon this the people responded, "Yes, we shall listen to him and obey". Not only people of Madinah, but tribes from different nooks and corners came and did bayt at the hands of Umar. When Umar approached his end, he appointed a council of six persons, which did not include his son. <sup>69</sup> He not only did not include the name of his son but effectively barred him from election, thus by clearly indicating that there is no hereditary succession in Islam. He appointed individuals about whom he was sure that they were the most influential and enjoyed the widest popularity. Abdur Rahman bin Awf, then moved among the people to find out as who commanded their confidence most and left no stone unturned to ascertain people's verdict. He even consulted the pilgrims who were returning home after pilgrimage. After this plebiscite he zeroed on the name of Hazrat Uthman. When the later was killed, a few people tried to install Hazrat Ali as the caliph, but he said, "You have no authority to do so". This is a matter for the consultative council (Ahli al-shura) and those that fought at Badr (Ahl-i al-badr). Whom so ever the consultative council and the people of Badr will choose will be the caliph. Therefore, we shall gather and deliberate. According to Tabari, Ali himself said, "I cannot be elected secretly: it must be with the consultation of the Muslims". Hazrat Ali was elected through mutual consultation and every one did bayt on his hand. 70

<sup>&</sup>lt;sup>69</sup> Al-Tabari, *Tarikh al-umam wal muluk*, Al-matba't al-Istiqamah, vol. II, p. 681. The six members of electoral council were: Uthman, Ali, Zubayr, Talha, Saad ibn-i Abi Waqqas and Abdur Rahman bin Awf (R.A).

<sup>&</sup>lt;sup>70</sup> A History of Muslim Philosophy, vol. I, pp. 659-660. See also *The History of the Arabs*, pp. 178-179, Mawdudi, *Khilafat wo Mulukiyat*, pp. 76-80. Shah Moinuddin, *Tarikh-i Islam*, vol. I, pp. 304-305.

When Hazrat Ali was on his death bed some one enquired from him, shall we offer allegiance to Hasan? He replied, "I do not ask or forbid you to do so. You can see for yourself".<sup>71</sup>

The righteous caliphs did not perform their administrative and legislative functions without consulting the wise (Ahl-i al-shura) of the community. The second caliph Umar spelled out his policy in his inaugural speech. He said,

> "I have call you for nothing but that you may share with me the burden of the trust that has been reposed in me of managing of your affairs. I am but one of you, and today you are the people that bear witness to truth. Whoever of you wishes to differ with me is free to do so, and whoever wishes to agree is free to do that, I will not compel you to follow my desire".72

For the righteous caliphs, the treasury (bayt al-maal) was a trust from God and the public. They did not consider permissible to receive into it or expend from it a sum which the law did not authorise. To use it for the personal ends was simply unlawful to them. Umar in one of his speeches said,

> "Nothing is lawful for me in this trust of God save a pair of cloth for the summer and the pair of cloth for the winter and subsistence enough for an average man of the Ouresh for my family and after that I am just one of the Muslims". 73

Al-Masudi, *Muruj al-Dhahab*, vol. II, p. 42.
 Abu Yusuf, *Kitab al-khiraj*, p. 25.

<sup>&</sup>lt;sup>73</sup> Ibn Kathir, *Al-Bidaya wa Nihaya*, al-Matba'at al-Sa'adah, vol. VII, p. 134.

Abu Bakr in his first speech at prophetic mosque, after the oath of allegiance said,

"I have been a ruler over you though I am not the best of you. Help me if I go right, correct me if I go wrong. Truth is faithfulness and falsehood is treachery. Obey me as long as I obey God and the Prophet. If I do not obey them, you owe me no obedience".<sup>74</sup>

Al-Tabari quotes, Umar giving instructions to his governors (*Aamil*) on the following lines,

"I have appointed you governor over the followers of Muhammad, not to make you masters of their persons and properties but to enable you to lead them to establish prayer, dispose of their affairs with justice, and dispense their rights among them with equity". 75

The righteous caliphs did not regard themselves above law. On the other hand they said that they stood on par with any other citizens in this respect. They appointed judges (*Qazis*) but once a person was appointed he was free to pronounce judgement against them as against any body else. Another important feature of the righteous caliphs was that every body received an equal and fair treatment exactly in accordance with the principle and the spirit of Islam.<sup>76</sup>

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<sup>&</sup>lt;sup>74</sup> Tarikh al-umam wal muluk, vol. II, p. 450.

<sup>&</sup>lt;sup>75</sup> Tarikh al-umam wal muluk, vol. III, p. 273.

<sup>&</sup>lt;sup>76</sup> A History of Muslim Philosophy, vol. I, pp. 662-664. See also Amir Ali, Spirit of Islam, pp. 100-104. Mawdudi, Khilafat wo Mulukiyat, pp. 194-205, Shah Moinuddin Ahmed Nadwi, Tarikh-I Islam, pp. 150-157, 200-244, 289-300.

During the last years of the reign of third caliph, Uthman, difference among the Muslims had sprung up, leading to his murder, however, they did not assume theological or philosophical shape. The political factions gradually changed into religious groups. But by the times of the Umayyads and the Abbasids these differences did not remain only theological and started threatening the national unity of the Muslims. Without going into the theological, legal and political differences among the sects like the Shia, the Khawarij, the Murjiah and the Mutazilah, it will suffice to say, that a large majority of Muslims still subscribe to orthodox principles and doctrines, accredited as authoritative since the times of the righteous caliphs.<sup>77</sup>

Imam Abu Hanifah and his famous student Abu Yusuf were among the early legists who expressed their opinion upon problems which had propped up due to the theological, legal and political differences among the different Muslim sects which were operating during the Umayyads and the early Abbasid periods. It will suffice to state that both these legists answered these probing questions which propped up due to theological differences in the light of the Quran and the *Hadith*. In fact they reconfirmed the points of view of the *Shariah* and by taking a queue from the practical disposal of the holy prophet and righteous caliphs.

During the next two hundred years political theorists like Al-Farabi, Abdul Qahir al-Baghdadi, Al-Mawardi, Al-Kindi and Nizam

<sup>&</sup>lt;sup>77</sup> A History of Muslim Philosophy, vol. I, pp. 662-672.

al-Mulk Tusi attempted to explain a number of political issues which had propped up due to hereditary succession, decline in spirituality, involvement in mundane affairs, alien influences in socio-political and cultural affairs and transformation of caliphate into Sultanate. It is difficult to discuss the views of all the Muslim political theorists. However, an attempt would be made to briefly study the views of Al-Mawardi and Nizam al-Mulk Tusi because they were propounders of the theory of caliphate and the sultanate respectively.

Abu Hasan al-Mawardi (364-450/974-1058) hailed from Basra, an important intellectual centre during the 10<sup>th</sup> century. He was basically trained for the judicial profession. A *shafite* by *mazhab*, he was not only the *Qazi al-quzat* of Baghdad but also the author of *kitab al-Hawi al-Iqna* an important manual in financial and political matters. He wrote mostly on the subject of law and politics. Apart from the above mentioned works he was the author of *Siaysat al-muluk*, *Qawanin al-wizarah* and *Ahkam al-sultaniyyah* which are regarded as important political manuals. Al-Mawardi propounded the theory of caliphate in which every thing depends on the authority of the caliph. His debate is directed to the theoretical discussion of an ideal state. He abstains from abstract speculation and tries to co-relate the opinion of the jurists to the historical perspective of his age.

According to Mawardi, the institution of the *Imamate* (in fact caliphal office) is the necessary requirement of the *Shariah* and not

<sup>&</sup>lt;sup>78</sup> A History of Muslim Philosophy, vol. I, p. 718-719.

of reason and his appointment has to be through the consensus of the Muslim community, which is obligatory. The *Imamate* has to be instituted by means of election. The candidate to the office of *Imamate* must fulfil certain conditions. Among the seven conditions, which according to Mawardi must be fulfilled by the candidate for the post of *Imam* the seventh, i.e., the Quraishite descent is very important<sup>79</sup>. The *Imam* is elected through an electoral college or he may be nominated by the ruling *Imam*. Mawardi writes that the election of a less qualified person in the presence of most qualified person is perfectly legal, provided the former fulfils all the conditions of the *Imamate*. According to him the existence of two *Imam* at a time is illegal. Mawardi also approved that the ruling Imam can nominate his successor on the grounds that Umar was nominated by Abu Bakr. The Imam can nominate any suitable person as his successor, provided he does not happen to be his father or his son. He further said the consent Ahl-i hall wa-aqd, is not necessary; but if he nominate his son, the concurrence must be obtained. He also can nominate any other relation without requiring any concurrence. It is this theory of nomination which cut at the very root of democratic ideals in Islamic polity. Since the end of pious caliphate, to perpetuate dynastic, despotic rule among the Muslim people, this practice has been persistently resorted by every Muslim ruler. The reason behind al-Mawardi's approval of nomination lay in

<sup>&</sup>lt;sup>79</sup> The seven conditions are Justice, Knowledge, Intellect, Brave, Good Health, Physically fit person, and a Quraysh by descent. Maulana Mawdudi was of the view that the qualification laid down by Muslim political theorists that the Imam shall be of a Quraishite descent, will expire when the Quraish will loose their capability. Then they will be deprived from leadership, as well as their supremacy. *Rasail wo Masail*, vol. I, pp. 76-83.

emancipating the Sunnite caliphate from the Shiite tyranny of the Buwaihids. This explains why he gave the stamp of validity to the monarchical system of the Abbasids.<sup>80</sup>

His main contribution to the Muslim political thought lies in the transformation of these ideas into a system. According to Mawardi the nomination of the person as heir apparent becomes effective only when he gives his consent. The *Imam* cannot withdraw the nomination until their occurs any change in the heir apparent which invalidates him legally. The *Imam* can appoint the Electoral College as well as the persons who may contest the *Imamate*. He cites the example of the election of Hazrat Uthman who was elected by the means of limited Shura. The Imam can nominate two or more heir apparent to succeed him one after the another. This opinion is based on the appointment of Zayd bin Harith and Jafar bin Abi Talib as the commander of the Muslim forces by the Holy Prophet during the battle of Mutah. The Holy Prophet did so in order to replace if the first commander fell sick, but this practice of appointing of two Imams proved to be the greatest political evil in Muslim polity.81

According to Mawardi a person duly elected as *Imam*, should be obeyed by the people unquestionably. The *Imam* must be addressed as *Khalifat allah*. But the majority of jurists states that this title is forbidden because no human being represents God on earth. Therefore, he should be addressed as *Khalifah* or *Khalifat al-Rasulullah*.<sup>82</sup>

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<sup>&</sup>lt;sup>80</sup> Al-Mawardi, *Ahkam al-sultaniyyah*, pp. 13-16. See also *A History of Muslim Philosophy*, vol. I, pp. 720-725.

Ahkam al-sultaniyyah, p. 22. See also A History of Muslim Philosophy, vol. I, pp. 725-726
 A History of Muslim Philosophy, vol. I, p. 726. P.K. Hitty, History of the Arabs, pp. 139, 178-179.

An Imam is required to perform following duties and functions: The foremost duty of the Imam under Shariah is to safeguard and defend the established principles of religion. The *Imam* is required to dispense justice and dispose of all litigation in accordance with the Shariah. He must protect the weak against the strong. He is required to maintain the law and order in the country in order to allow the people to spend a peaceful life. He is required to enforce the criminal code of the Quran in order that people do not outrage the prohibitions of God and the fundamental rights of men are not violated. He is required to defend frontiers from the foreign invasion to guarantee the security of life and property of both Muslims and non-Muslims living in the Islamic state. To organise wars against those who opposed Islam or refuse to enter the protection of the Islamic state. He is supposed to collect the taxes like Khiraj and Zakat according the law of Shariah without resorting to extortion by pressure. To fix the allowance and stipends of those people who worked in the *Bayt al-maal*. He is required to appoint, honest and sincere men to important offices of the state and the treasury. He must keep himself aware of the affairs of his dominions in order to direct the national policy and protect the interest of the people. When the *Imam* has carried out all these duties efficiently, the people must offer him two things, i.e., obedience and help. Al-Mawardi lays main stress on the administrative responsibilities of the caliph. He was of the view that the caliphate is not a merely a religious institution, but it is a great social organisation to help promote the corporate life of men.<sup>83</sup>

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<sup>&</sup>lt;sup>83</sup> Ahkam al-sultaniyyah, pp. 16-32. See also H.K. Sherwani, Early Muslim Political Thoughts and Administration, pp.; A History of Muslim Philosophy, vol. I, pp. 727-728.

With regards to the deposition of the *Imam*, unlike Imam Abu Hanifah, al-Mawardi is of the view that once a person is elected as an *Imam*, he cannot be removed from his office until there has occurred some definite change in him. He was of the view that the *Imam* losses his title and authority on account of one of the following reasons:

- i) If there occurs a change in his moral status, technically know as *Adalah*; which is of two types, i.e., one connected with his body and the other with his faith.
- ii) If there occurs a change in the person of the *Imam*; which is of three types, that is loss of physical senses, loss of bodily organs and loss of ability to supervise and direct the affairs of the State.<sup>84</sup>

If the *Imam* fall a prisoner in the hands of an enemy, it will be the duty of the entire Muslim people to endeavour to emancipate him, and as long as there is any hope of his deliverance he will continued as *Imam*, and another person may be elected to officiate in his absence. If the *Imam* is captured by a Muslim rebel army and the rebels have not appointed an *Imam* of their own, the captured *Imam* continue to command the loyalty of the people, and an acting *Imam* will be appointed by the people. 85 From the above discussion it can be seen that the theory of caliphate of al-Mawardi is mostly based upon the provisions available in the *Shariah* and the practices of the holy prophet and the rightly guided caliphs.

<sup>&</sup>lt;sup>84</sup> Ahkam al-sultaniyyah, pp. 33-38. See also A History of Muslim Philosophy, vol. I, pp. 727-729.

<sup>&</sup>lt;sup>85</sup> Ahkam al-sultaniyyah, pp. 67-70. See also A History of Muslim Philosophy, vol. I, pp. 730-731.

With the emergence of sundry dynasties both in the east and the west of Baghdad, the central authority of the caliph started diminishing. This was the age which witnessed the degradation of the caliphate, following its transformation, from a democracy into autocracy and from autocracy into mere puppetry. The emergence of Saljug power and the fusion of socio-political ideas and institutions, in that part of the Muslim world where Nizam al-Mulk Tusi lived, one can see the bias towards Islam.<sup>86</sup> The fundamental principles of Islamic polity relating to vicegerency of God on earth, subservience to His commands started declining. The institutions of bayt, shura and khuruj almost vanished. Succession become hereditary, might become the right, bayt al-mal almost become the personal entity of the rulers and the concept of *Ijtihad* disappeared. Keeping in view these sweeping changes and the theological interpretation of the Shias, the Khawarij, the Murjites, the Hshwiya and the Jabariya sects, the Muslim theorists were not only influenced but were influenced into giving legitimacy to the status of the Sultan.

Abu Ali Hasan, entitled Nizam al-Mulk Tusi (408-485/1018-1092), the *wazir* of the Saljuq kingdom during the reign of Alp arslan, the rector of the Nizamiya seminary and the author of two important political manuals entitled *Siyasat Namah* and *Dastur al-wuzara*, presented his theory of kingship. These works represents his thought about kingship and the institution of *Vizierate*. The *Siyasat Namah* is the exposition of the theory of kingship, where in he

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<sup>&</sup>lt;sup>86</sup> A History of Muslim Philosophy, vol. I, p. 747.

legitimises the status of the Sultan. In fact the Siyasat Namah was written to write down the principles of conduct that were followed by the monarchs in the past, and were required to be observed by Sultan Malik Shah (465-485/1072-1092). It is the expression of realistic political theory, which emerges out of an actual political situation, and, therefore, helps us to understand the stage in the development of Muslim polity had reached in the eleventh century.<sup>87</sup>

Nizam al-Mulk Tusi hardly discusses the office of the khalifah, his powers and qualifications, the method of his election, the division of the office of the wazir, the institutions of zakat, jizya, fay, khiraj and many other institutions of religio-political character, as done by Mawardi in his Ahkam al-sultaniyyah. Nizam al-Mulk Tusi's political theory represents a phase of development in the history of Muslim polity which is characterised by kingship.<sup>88</sup>

In his exposition of the institution of kingship he is careful to make no reference to the khalifah as head of the Muslim political community and makes no reference about the constitutional relations of the Saljuq rulers with the Abbasids caliphs. He hardly uses the word Sultan for the Saljuq kings, instead, he generally calls his rulers Padeshah - a Persian term for the king. This appears to be conscious effort on the part of Nizam al-Mulk to avoid any discussion which might involve any reference to the legal relations of the caliph and the king. It is significant to note that he avoids any discussion of the legal or political relationship between them.<sup>89</sup>

<sup>&</sup>lt;sup>87</sup> A History of Muslim Philosophy, vol. I, pp. 750-751.
<sup>88</sup> A History of Muslim Philosophy, vol. I, p. 754.

<sup>&</sup>lt;sup>89</sup> A History of Muslim Philosophy, vol. I, pp. 754-755.

To avoid a controversy between the office of the caliph and the Sultan, Nizam al-Mulk Tusi invokes the theory of divine right i.e., *al-Sultanu Zilullahi fil Arz---* the theory that the king enjoys the right to rule over his subjects by virtue of divine appointment. In the very first chapter of *Siyasat Namah* Nizam al-Mulk writes,

"In every age God selects one among the mankind and adorns him with princely skills and interests him with the affairs of the world and the comforts of the subjects". 90

Nizam al-Mulk makes no attempt to prove his theory of kingship and simply states that it is a self-evident truth. Having explained the nature of king's appointment he deals with the essential functions of the king. The essential function which the king has to fulfil in the human society is to bring order out of chaos and to maintain peace and justice. This is what he means when he says, "If the people show any sign of disobedience or contempt towards the *Shariah* (the cannon-law), or if they failed to obey God and to comply with his command, then he intends to inflict punishment for their conducts --- Due to their sins, they bring this wrath upon themselves. Benevolent king disappears from among them". 91

Nizam al-Mulk Tusi, Siyasat Namah, p. 5. See also Early Muslim Political Thoughts and Administration, p. 178; A History of Muslim Philosophy, vol. I, p. 754.

<sup>&</sup>lt;sup>91</sup> A History of Muslim Philosophy, vol. I, p. 756. See also Early Muslim Political Thoughts and Administration, p. 179.

The ultimate object of the king is to direct his efforts to create and maintain wholesome condition so "that the people may leave with comfort under the shadow of his justice". 92

According to Nizam al-Mulk's theory of kingship, the king's authority rests in the first place, on the direct authorisation from God and, in the second place, on his own ability to gain political power in which he is helped by God the Almighty. Nizam al-Mulk is equally emphatic on the principles of hereditary kingship, which is always the essential part of the divine right doctrine. According to him,

> "The kingly office is essentially of divine origin as well as hereditary, and should pass, like the kingship in the ancient Persia, from father to son".93

Nizam al-Mulk's, vindication of the claim of the king to sovereign power is based on the three fold justifications, namely the divine sanction, the conquest of power and the hereditary succession.94

It is obvious from the above statement that in explaining the nature of supreme authority, Nizam al-Mulk Tusi takes the position of 'legitimist' who believe not in human choice but in divine appointment and hereditary succession. 95

<sup>93</sup> Siyasat Namah, p. 7.

<sup>&</sup>lt;sup>92</sup> Siyasat Namah, pp. 5-6.

<sup>94</sup> Siyasat Namah, p.29.

<sup>&</sup>lt;sup>95</sup> A History of Muslim Philosophy, vol. I, p. 757.

Mawardi lays great emphasis on the obedience of the people towards the ruler, because he brings to them peace and prosperity. In his work *wasaya* he writes,

"It is but obligatory to worship the Almighty and, to obey the king. The common people generally, the royal favourites, the courtiers particularly are under the obligation of such obedience, and more specially one who has been instructed with the authority in the matters of administration and finance". 96

Nizam al-Mulk's concept of absolute monarch is nearer to the Persian idea of kingship and to the Shiite doctrine of *Imamah*, both of which are founded on divine right of the head of the state, than the constitutional theory of the Sunni Arabs jurists, which are based on democratic principles. He was in fact providing a theoretical basis for the Saljuq monarchy. He was of the view that this Persian monarchy, with its autocratic principles was more adaptable to the new circumstances than any other type of institution which was founded on the democratic principles.<sup>97</sup>

Nizam al-Mulk Tusi's head of the state or the monarch is adorned with virtues and excellence like good appearance, justice, courage, generosity etc, but for him they are all divinely gifted

<sup>96</sup> Nizam al-Mulk Tusi, Wasaya, p. 42.

<sup>&</sup>lt;sup>97</sup> A History of Muslim Philosophy, vol. I, p. 760. See also Urdu Encyclopaedia of Islam, vol.22, pp.364-371.

qualities, not divine virtues. Therefore, his prince is by no means and incarnation of God as was the case of the Persian monarch. Without attaching any mystical or metaphysical sense to his concept of kingship he believed that,

"The king is endowed by God with wisdom and knowledge so that he can treat each of his subject according his worth and can give each a position according to his value", and again, "His (i.e., the kings) wisdom is just like a lamp that gives abundant light. People can find their way in its lights and come out of darkness; and he does not need himself to be guided by others". 98

In his theory of kingship, his king is subject to the supreme law of God, and, is more over, an instrument for enforcing that law and for making people abide for it. Nizam al-Mulk lays emphasis upon the fact that it is obligatory for the king to acquire the knowledge of religious matters, and to comply with it and make arrangement to carry out the commands of God and the traditions of the Prophet, and to pay respect to the religious scholars. Therefore, it is incumbent upon the ruler to appoint the Qazis and his *Naibs* to execute the *Shariah*.<sup>99</sup> He attaches importance to the place, that religion has in the conduct of the ruler and in the political life of the people. Though Nizam al-Mulk in his concept of kingship looks

<sup>&</sup>lt;sup>98</sup> Siyasat Namah, p. 7.

<sup>&</sup>lt;sup>99</sup> Siyasat Namah, p. 54.

towards the pre-Islamic Persia, but essentially a religious minded man who believes in religious values of social life as enunciated by Islam. Therefore, his political theory is a re-conciliation between the old Persian ideals and the Muslim political ideology. To him religion and politics are inseparable, in fact complementary to each other. The state and religion, he writes are like two brothers. 100

In his notion of justice he was influenced again both by Islam and Persia. For him a worthiest monarch is one.

#### "whose heart is the seat of justice". 101

To illustrate his point regarding justice he quotes from the Holy Quran, the traditions of the holy prophet and the statements about the practice of the pious Muslim rulers. Apart from justice, Nizam al-Mulk Tusi said there are some other moral duties which a ruler had to perform for the well-being of his subjects. His ideal of benevolent despotism involves the notion that a good monarch must rule, not for his own good, but the good of whole country. 102

The decline and disintegration of Islamic empire from seventeenth century and the emergence of colonial powers brought into motion a new trend, a new theory, a new political setup and new challenges for Muslims all over the world. By the beginning of the twentieth century the Ottoman Empire, the Safavid Persia and the Mughal India, the Muslim rule in South East Asia has declined and disintegrated, leaving the Muslims of these countries under great despair.

Siyasat Namah, p. 55.Siyasat Namah, pp. 44-45.

<sup>&</sup>lt;sup>102</sup> A History of Muslim Philosophy, vol. I, p. 768.

The Renaissance, the French Revolution and the Industrial Revolution set into motion the modern era. Medieval concepts like Caliphate, Sultanate, *Vizirate*, had became irrelevant. Islam was criticised left and right and was referred to as the religion of the dark ages by the orientalists. New ideologies like Socialism, Capitalism and Secularism made their way into the political arena. Concepts like government by the people, for the people and of the people, democracy, freedom and fundamental rights became the order of the day.

The Muslim societies of Turkey, Persian, India and South East Asia which had declined politically, socio-economically and intellectually were subjugated by the colonial powers. They were passing through a great crisis which was in every sphere of their life.

By the beginning of the twentieth century there arose some Muslim leaders in Turkey, Persia, India and South East Asia who were keen to rejuvenate the Muslim community. The modernists were influenced by the impressive strides made by the European nation and were keen to adopt the new ideologies like democracy or socialism or capitalism or secularism. The middle roaders were keen to create a mix of the medieval and modern and the orthodox were keen to cling to the original principles of Islam. Jamal al-Din Afghani, Muhammad Abduh, Rashid Riza, Hasan al-Banna from Egypt; Muhammad bin Abdul Wahab from Saudi Arabia, Abdur Rahman al-Kawakibi from Syria; Mullah Zia al-Din Bahbani, Ayatullah Khomeni and Ali Shariati from Persia and Dr. Sir Muhammad Iqbal, Shibli Numani and Abul Kalam Azad from the

sub-continent tried to re-interpretate Islam and tried to provide answers to the criticism of the orientalists. They tried to prove that there is nothing wrong in the principles enunciated by the Quran and the Hadith and that they are relevant even to the present day requirements of the age, time and society. Maulana Mawdudi was one among them. His personality is a multi dimensional personality in the sense that he deals not only with the theological, judicial and socio-cultural problems of the Muslim society but also presents a political theory. Therefore, an attempt has been made to study at length the political thought of Maulana Mawdudi in this dissertation.

## Part-II Maulana Mawdudi's Political Thought

#### Chapter 3

#### Maulana Mawdudi's Political Thought: **Basic Postulates**

In order to appreciate the political thoughts of Maulana Mawdudi, it is essential to study some basic ideas of his religious thoughts around which evolve his political theory. Maulana Mawdudi's political thoughts basically revolves around the concepts of Hukumat-i Ilahiyyah and Iqamat-i Din, which in fact means the establishment of a God's government, which adheres to the commandments of the Shariat, which deals with personal character, ethics, socio-cultural, political, economic, judicial and all other aspects of life of an individual. A *Shariat* which encompasses every aspects of human life. The holy prophet achieved this great task within a span of 23 years. 103 After giving call for Islam, Prophet Muhammad (PBUH) formed a disciplined Muslim Ummah. Then he struggled against non-Muslims for the domination of Din-i Islam until the success was achieved. They sacrificed everything for achieving their goal.<sup>104</sup> After migration from Makkah to Madinah Prophet Muhammad implement (PBUH) started to the commandments of God as he receives revelations about the civil laws like marriage, divorce and inheritance. And criminal laws like theft, fornication, false accusation and about retribution. 105

 <sup>103</sup> Tafhim al-Quran, vol. IV, p. 492.
 104 Siyasi Khashmakash, pp. 173-185. See also 61:9, 48:28, 9:33, 2:143, 3:110, 22:78 and 9:24.

<sup>&</sup>lt;sup>105</sup> 2:221-242, 4:11-14, 6:38, 24:2-4, 2:178.

He starts his debate by explaining the terms, *Ilah*, *Rabb*, *Din*, and *Ibadah*. According to Mawdudi, the Quran repeatedly stresses upon the sovereignty of God. He writes that God almighty is the *Rabb* and the *Ilah*. There is no *Ilah* but He, nor there is any other *Rabb*, nor does He share with any one else the qualities and attributes implied by these terms. <sup>106</sup>

Therefore, the Quran says,

"And He alone is the *Ilah* in the heavens and the *Ilah* in the earth; He alone is All-Wise, the All-Knowing (that is, He alone possess the Wisdom and the Knowledge), required for governing for such a Domain". 107

He alone is sovereign of the universe. A number of Quranic verses clearly describe that God alone is the command and sovereignty<sup>108</sup>, as against the concept which prevailed in pre-Islamic Arabia. It is on this concept of the authority of God, the Quran rejects the claim of Godhood of all others other than God. The Quran according to Mawdudi categorically asserts that there is only One Being in the heavens and the earth, Who possess and exercises all the power and authority. Every thing that exists on the planet is bound by His laws. No one has any share in His Sovereignty and Authority. Therefore, praying any one else or seeking refuge or seeking intercession in any one else other than Allah is utterly

106 Sayyid Abul Ala Mawdudi, Four Basic Quranic Terms, Delhi, 2000, p. 1.

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<sup>&</sup>lt;sup>108</sup> 28:70-72, 54:22-23, 39:5-6, 27:60-64, 25:2-3, 6: 102-103, 2: 165.

<sup>109</sup> Four Basic Quranic Terms, p. 20.

wrong. 110 According to Maulana Mawdudi it is obvious from these Quranic verses that Godhood and authority are inextricably inter connected and are, in essence and significance, one and the same thing. He who has no authority can be no God and it is but fitting that he should not be so. The Quran, therefore, says

> "High and Mighty is Allah, the true sovereign, there is no *Ilah* but He, the Lord of the sublime throne."111

The Quran further says

"Say (O Prophet): I seek refuge with Him who is Rabb of all mankind, the sovereign of all mankind and the *Ilah* of mankind."112

The Quran says

Say (O Prophet): Call upon others whom you fancy, besides Allah; they do not own even an atom in the heavens or on earth; no sort of share have they therein, nor is any of them a helper to God. No intercession can avail with Him, except where He Himself permits it in any one's favour. 113

The central idea running through all these Quranic verses is that Godhood and authority belongs to God and God alone. According to Mawdudi, it can, therefore, be concluded that it is

 $<sup>^{110}\ 16:17\</sup>text{-}20,\ 35:3,\ 6:46,\ 28:70\text{-}72,\ 46:4,5.,\ 21:22\text{-}23,\ 23:41,\ 17:42.$ 

<sup>&</sup>lt;sup>111</sup> 23:116.

<sup>&</sup>lt;sup>113</sup> 54:22-23, 39:5-6, 21:60-64, 25:2-3, 6:102-103, 2:165, 46:4-5, 21:22-23, 23:91, 71:42.

meaningless to regard any one without the necessary power and authority to have any part of Godhood: it is absolutely contrary to reason and reality and it is quite absurd and useless to turn for help for any one else, except God.<sup>114</sup>

The three letters of the word *Rab* connote the meaning to 'bring up. The wider meaning and its derivatives have the following connotations, i.e., one who brings up, rare, fosters or nourisher; guardian, patron, one who supervises; one who occupy the central or focal position; leader, head, chief or lord. One, whose word is obeyed, owner and master.<sup>115</sup>

In the Quran the term is used in all of the above meaning, sometimes in two or sometimes in more than two or in all the above mentioned meanings. The Quran says,

"Ask them (O Prophet): should I seek any *Rabb* other than Allah and He the *Rabb* of all creation?". 116

The Quran further says

"He is the *Rabb* of the East and the West: there is no deity but He and so take Him as the ultimate Disposer and Arbitrator of all your affairs". 117 "They (Jews and the Christians) made their scribes and their monks their *Rabbs* instead of Allah". 118

<sup>&</sup>lt;sup>114</sup> Four Basic Ouranic Terms, pp. 20-25.

<sup>115</sup> Four Basic Ouranic Terms, pp. 31-32.

<sup>&</sup>lt;sup>116</sup> 6:164.

<sup>&</sup>lt;sup>117</sup> 73:9

"And (let us also agree that) let not either of us (that is either of you the People of the Book, or we, the Muslims) take any one other than Allah to be our *Rabb*." 119

Maulana Mawdudi, examines the false notions which existed among the misguided tribes and people about *Rububiyyah* during the pre-Islamic times. The word actually used in the above mentioned two verses is *Arbab*, which is the plural of *Rabb* and which is employed in respect of those religious leaders, etc, whom different people had raised to the position of the final authority, whose word was unquestionably accepted as law. The people of the times of Hazrath Nooh (AS) at no point of time denied Allah to be their *Rabb* or that He did not create the earth and the heavens and that He did not manage the affairs of the universe. But they were adamant that not withstanding Allah's being the *Rabb* of all the worlds, there were other Gods who could answer some of the prayers, and whom too therefore, they could and would continue to regard as *Ilahs*, of;

"And they said: Abandon not your Gods; abandon neither Wadd nor Suwa, neither Yaguth nor Yauq, nor Nasr". 120

They regarded Allah as the *Rabb* only to the extent of believing in Him as the Creator, the Lord of the earth and the heavens, and the supreme regulator of the affairs of the universe, but did not agree that His sovereignty extends to such matter as

<sup>119</sup> 3:64.

<sup>&</sup>lt;sup>118</sup> 9:31.

<sup>&</sup>lt;sup>120</sup> 71:23. See also 26: 107-108, 125-126, 143-144, 163.164, 178-179.

morality and moral principles, social relation, culture, politics and other worldly affairs. They did not acknowledge Him as the only rightful and ultimate source of law in such matters, in which they actually behave as commanded by their chiefs and priests. Prophet Nooh, therefore, protested that *Rububiyyah* is not a thing which could be split apart and distributed, and they must regard Allah as the *Rabb* in all different meaning of the word, and follow all His laws and commandments, conveyed through himself and His accredited representatives 121:

### "I am to you an apostle worthy of all trust. So fear God and obey me". 122

The people of Aad also did not deny the existence of God or His Being the *Ilah* but at the same time they believed in Him as the Rabb to the same extent and in the same sense as had Hazrat Nuh (AS) peoples.<sup>123</sup>

Similarly the Aad the Samud were also transgressors. Basically their deviation was the same as of the people of the times of Hazrat Nooh (AS) and Aad. They also believed in the existence of Allah and His Being the *Ilah* and *Rabb*. But they did not agree that He was the only *Ilah*, that He alone is worthy of all the *Ibadah*, and that He was *Rabb* in all the senses of the word. They also insisted that there were others besides Allah, who too could accept prayers, grand favours and removed distress. 124

<sup>&</sup>lt;sup>121</sup> Four Basic Quranic Terms, p. 37.

<sup>&</sup>lt;sup>122</sup> 26:107-108. See also 26: 107-108, 125-126, 143-144, 163.164, 178-179.

<sup>&</sup>lt;sup>123</sup> 7:65,70. 41:14, 11:59.

<sup>&</sup>lt;sup>124</sup> 14:13-14, 11:61-62, 26:142-143, 150-152.

Mawdudi further writes that the people of Hazrat Ibrahim (AS) and their king Namrud did not believed in God but claim himself to be God instead. He believed himself to be the creator and the regulator of the affairs of the universe. The people of Hazrat Ibrahim (AS) did believe in the existence of God, and also knew Him as the *Rabb*, the creator of the heavens and the earth, and Supreme Ruler of the universe. But they were mistaken with regards to the heavenly bodies as the partners with Him in Rububiyyah. To the heavenly bodies they gave partnership in divinity and hence made them worthy of men's *Ibadah* along with God.<sup>125</sup> When Ibrahim began his mission he always ended his discourse with the following words:

> "And why should I have any fear of those whom you associate with God, while you yourself feel none at the making them His associates, even though He has given no sanction for making them sharer in His Divinity."126

It is clear from the above discussion that they were not ignorant of God, nor disbelieved in Him, they actually went wrong when they assigned to others the role of partner in Godhood. 127

The next in the historical order were the people of Sodom, the task of whose reformation was entrusted to Hazrat Ibrahim (AS) nephew Hazrat Lut (AS). The people of Madyan and Aika to whom Hazrat Shuayb (AS) was sent as the prophet fall in the

<sup>125</sup> *Four Basic Quranic Terms*, pp. 41-43. <sup>126</sup> 6:81. See also 19:48, 21:56-66, 37: 85-87, 60:4.

<sup>&</sup>lt;sup>127</sup> Four Basic Ouranic Terms, pp. 43-44.

same category. They went wrong on two accounts. Firstly, in the supernatural sense they associated others with Him. Secondly they held that His Being the *Rabb* did not extend to His having authority to lay down the law for regulating moral, social, economic and cultural behaviour. <sup>128</sup>

Regarding the Pharaoh and his people there is misconception that he not only denied the existence of God but himself claimed to be God. The Holy Quran on the contrary states that there was little difference between these people and those of Namrud with regard to their belief about God as both the *Ilah* and the *Rabb*. The only difference was the existence of a racial bias against Banu Israel which prompted the Egyptian to refuse to openly acknowledge God as the *Ilah* and the *Rabb*, although they knew that He existed, as do also many a professing atheist in our own day. The Pharaoh's real claim was not to godhood in the spiritual, but in political science. <sup>129</sup>

There is no doubt that the Jews and the Christian not only acknowledged the existence of God but also believed in His being the *Ilah* and the *Rabb*. The Quran itself confirms their belief in Him. <sup>130</sup> The Jews and the Christian were guilty of the same error in which the others had fallen. For the Quran says:

"And the Jews said: "Uzair (Ezra) is the son of God, while the Esa (Jesus) is the son of God". 131

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<sup>&</sup>lt;sup>128</sup> Four Basic Quranic Terms, pp. 48-49. See also 7:85-87, 11: 85-87.

<sup>129</sup> Four Basic Quranic Terms, pp. 50 & 58.

<sup>130</sup> Four Basic Quranic Terms, p. 61.

<sup>&</sup>lt;sup>131</sup> 9:30. See also 5:72-73.116, 3:79-80.

Their first error was that they had raised their prophets and saints to the status of divinity, the second was making their scribes and hermits into *Rabbs*, beside God.<sup>132</sup>

The Maccan pagans not only acknowledge the existence of God but they also believed Him to be a creator and master of the universe as well as of their own gods and also the *Ilah* and *Rabb*. The basic error which we find in their case too was that they associated others with God, and thought that some way or the other the angels, the men of piety, and the heavenly bodies also share in the realm of the cause and effect. In worldly affairs like politics and culture they did not regard the God as the *Rabb*, but assigned the right to lay down the law to their priest, their chiefs and elders of their clan or tribes and followed their dictates.<sup>133</sup>

Having pointed out the basic errors of the pre-Islamic people, Maulana Mawdudi, writes that the Holy Prophet Muhammad (PBUH) was sent to remove the misconceptions that prevailed among the people who lived under different prophets from time to time. He was sent to remove their misconception regarding Allah's Supreme sovereignty, the fountain head of His authority, He as the Supreme law giver, and the Supreme Lord of all creations etc. A large number of Quranic Verses<sup>134</sup> clarify that *Rububiyyah* as exactly synonymous with sovereignty and *Rabb* is the absolute Monarch of all creations, sole

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<sup>132 0.21</sup> 

<sup>&</sup>lt;sup>133</sup> Four Basic Quranic Terms, pp. 68-69. See also 22:11-13, 10:7-18, 5:76, 39:8, 16:53-56, 6:138, 42:21.

<sup>&</sup>lt;sup>134</sup> 7:54, 10:31-32, 39:5-6, 40:61-65, 35:11, 13-14, 30:26, 28-30, 39:67, 45:36-37, 19:65, 11:123 and 73-9. See also 39:2, *Tafheem al- Quran*, vol. IV, pp. 355-356, *Towards Understanding of Islam*, pp.110-111, *Khutbat*, pp.132-138, Islami *Ibadat per eak Tahqiqi Nazar*, pp.5-13, *Tafheemat*, Vol.1, pp. 46-73.

Lord and sole Master. He is the cherisher, provider, sustainer, who looks after our needs, governs all our affairs, therefore, He alone is the worthy of *Ibadah*, submission and worship, of all humanity and other creatures. According to Mawdudi the very fact that the universe is subject to one supreme law shows that *Rububiyyah* is reserved solely for Allah. This is the basic and fundamental principle around which revolves the political theory of Maulana Mawdudi.

The term *Ibadah* has different meanings. The root word 'abd means to accept the over lordship of someone other than oneself and surrendering oneself totally to His authority. The word also carries the sense of submission and obedience as in case of a slave to his master. <sup>136</sup>

The Quran says,

"Then We sent Mosa and his brother Harun, with clear proofs of their prophethood, to pharaoh and his nobles, but they treated them with disdain because of haughtiness born of power. 'Should we', they said, 'believe in two mere human like ourselves, and that to of a nation which is in bondage to us?". 137

The words *Aabidoon* and *Abbadta* used in these two verses employed bondage, submission and obedience. When pharaoh used the first word what he meant was that the Banu Israil were in

<sup>&</sup>lt;sup>135</sup> Four Basic Quranic Terms, pp. 76-77.

<sup>&</sup>lt;sup>136</sup> Four Basic Quranic Terms, p. 78. See also 39:2, Tafheem al- Quran, vol. IV, pp. 355-356, Maulana Mawdudi, Towards Understanding of Islam, pp.110-111, Maulana Mawdudi, Khutbat, pp.132-138, Islami, Ibadat per eak Tahqiqi Nazar, pp.5-13, Tafheemat, Vol.1, pp. 46-73.

<sup>&</sup>lt;sup>137</sup> 23:45-47. See also 26:18-22.

bondage to the Egyptian and fully subservient to them but when Hazrat Moosa used the second word in reply to pharaoh, he meant that the latter had enslaved the Bani Israil and made them do his bidding. The Quran says,

"O' You who believe! Eat of the clean and good things. We have bestowed on you, and rendered due gratitude to the God, if you do truly give *Ibadah* to Him alone". 138

The above verse reveal that during the pre-Islamic times the Arabs had imposed upon themselves different restrictions in matters of eating and drinking, but when they embraced Islam, the Quran demanded that if they really owed *Ibadah* to God alone they should forget all these restrictions. The idea is to really submit their will to that of God and forget about the restrictions imposed by their priests.

It is clear from the above Quranic verses that the Allah alone is the Lord of all, He alone has the power and authority and, hence, He alone is deserves of worship. 139 The Quran demands of all human beings and *Jinns* that *Ibadah* is a must, in whatever form it take, be reserved exclusively for Allah. All bondage, all submission and worship should be to Him alone and there should not be even slightest semblance of these for anyone else, there He and He alone is the sovereign of heavens and earth. 140

<sup>&</sup>lt;sup>138</sup> 2:172. See also 5:60, 16:36 and 39:70.

<sup>&</sup>lt;sup>139</sup> 7:194,197. See also 21:26-28, 43:19, 37:158, 4:172, 55:5-6, 17:44, 30:26, 11:56, 19:93-95 and 3:26.

<sup>&</sup>lt;sup>140</sup> 16:36, 39:17, 36:60-61, 9:31, 2:172. See also *The Message of Islam*, pp. 5-6.

The word *Din* like the earlier three terms had a different connotation among the Arabs. They used the word in the sense of dominance or sway; obedience, servitude or worship to some authority or laws, rules and regulations to be used in the context of the above relationship etc. However, in the Quranic terminology the word stands for sovereignty of the supreme authority or obedience and submission to such authority or the system of thought and action established through the exercise of that authority. But when the intention is to employ the whole way of life it uses the definite article *al* before the word, to make it read *al-Din*. In all these verses the word has been employed to signify the supreme authority in Allah alone, unquestioning obedience to Him and submission to that authority alone.

It can be concluded that God is the Creator of the whole world including man; He alone the Master, Ruler, Director and Administrator of His creation; that sovereignty in this universe cannot belong to anyone, except God. No one can share the sovereignty. The important postulate around which the political thought of Maulana Mawdudi evolves are:

All attributes and power of sovereignty are God's prerogatives. He is living, self-existing, self-sufficient, eternal, Omniscient, Omnipotent, and exalted above flaws, defects and weaknesses.<sup>142</sup> He is the Supreme authority; every thing submits to Him willingly or unwillingly; to Him belongs all powers. He can

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<sup>141</sup> 64:65, 39:23, 16:52, 3:83 and 98:5. See also *The Message of Islam*, pp. 5-6.

<sup>&</sup>lt;sup>142</sup> A History of Muslim Philosophy, vol. I, p. 191. See also Maulana Mawdudi, The Message of Islam, pp. 5-6. See also Towards Understanding of Islam, pp.20-21.

dictate any thing and no one has the power to interfere or review His commandments. He is accountable to none, every one is accountable to Him. He is Supreme Lord over all other rulers.

On the basis of this concept of universe, the Quran asserts that the real sovereign of mankind too is the same sovereign of the whole universe. His is the rightful authority in all human affairs, as it is in all other affairs of the universe. No one else whether human or non-human has any right to give order or to decide matter independently.<sup>143</sup>

In physical sphere of the universe the sovereignty of God is established by itself regardless of whether one willingly submits to it or not. Man, like any other subject in the universe is bound by the law of nature. The only difference is, he (man) is given a certain amount of free will.<sup>144</sup>

In short, the Lord of the universe is the Lord of man; God alone has the right to order and man should submit to none except God; the right to rule belong to God. His rule is just and right because He alone comprehends the reality.<sup>145</sup>

Therefore, it can be said that unadulterated obedience is for Him, His law is Supreme, no one can transgress the limits laid down by Him. All orders in contravention of the laws of God is nothing but blasphemy. Such orders are un-Islamic and to abide by them is negation of faith.<sup>146</sup>

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<sup>&</sup>lt;sup>143</sup> A History of Muslim Philosophy, vol. I, pp. 191-192. The Message of Islam, pp. 5-6.

<sup>&</sup>lt;sup>144</sup> A History of Muslim Philosophy, vol. I, p. 192. Towards Understanding of Islam, pp.20-21.

<sup>&</sup>lt;sup>145</sup> A History of Muslim Philosophy, vol. I, 192. See also 4:80.

<sup>&</sup>lt;sup>146</sup> A History of Muslim Philosophy, vol. I, p. 192.

According to Mawlana Mawdudi the prophets alone are divinely authorised to explain His commandments, therefore, prophets are the embodiment of the legal sovereignty of God. Therefore, obedience to prophets is considered as the obedience to God, and faith in them has been made a necessary condition for demarcating belief from disbelief. <sup>147</sup>

He further clarifies that the right form of the government, for mankind is one in which the state relinquishes its claim to sovereignty in favour of God and after recognising the legal Supremacy of God and His prophet accepts the position of caliphate (vicegerency). Under this suzerainty of the Rightful Ruler, once man adopts the basic and fundamental principles, all legislatives, executives and judicial powers of the states will be circumscribed by the limits laid down by God.<sup>148</sup>

According to Mawdudi Islam encompasses all aspects of life, which includes faith, worship, morality, social, economic and political life. Islam provides guidance to man from the day of his birth till his death. It also provides guidance in matters of war and peace, national and international affairs. Therefore, Islam is a complete and comprehensive way of life, <sup>149</sup> because the Quran says,

# "Indeed, Islam is the only right way of life in the sight of Allah" 150

<sup>&</sup>lt;sup>147</sup> A History of Muslim Philosophy, vol. I, pp. 192-193. See also 4:80 and Fundamentals of Islam, p.21.

<sup>&</sup>lt;sup>148</sup> A History of Muslim Philosophy, vol. I, p.193. See also 3:85.

<sup>&</sup>lt;sup>149</sup> Maulana Mawdudi, *Musalman aur maujuda siyasai kashmakash*, vol. I, pp. 63, 68, Maulana Mawdudi, *Fundamentals of Islam*, p.21. See also 16: 36.

<sup>&</sup>lt;sup>150</sup> 3:19. See also 3:85. See also Fundamental of Islam p.4.

Unlike the Islamic concept of life mentioned in a nutshell in the preceding pages, the modern concept of life resembles with the concept of pre-Islamic times. The only difference is of the great progress which has been achieved with the help of science and technology.

According to Mawdudi all prophets from the times of Adam till the times of Prophet Muhammad preached the concept of submission to God. Whether prophet Nooh or Ibrahim, Moses, Christ, who came in different times, at different places preached the same Islam. The *Din* remained the same but the *Shariat* changed from the times of one prophet to the other. The *Shairat* were according to their times, place and the requirement of the society. Therefore, the earlier revealed *Shariah* are incomplete, whereas Islam is the culmination of all earlier *Shariat*, completion of all *Shariat* and is the finality of all the *Shariats*. There will be no new *Shariat*, no more revealed books and no more prophets. Thus the *Din* of Islam is final, complete for all people, for all ages and for all times to come.

According to Mawdudi, unlike Zoroastrianism, Buddhism and Hinduism which are named after their founder, Islam claims no such association with any person, people or country. It has this unique distinction because it is not the creation of any human mind. Any one who possessed these attributes whether he/she belonging to any race, any community, any country or any group, is a Muslim

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<sup>&</sup>lt;sup>151</sup> The Message of Islam, p.1. See also 16: 36 and Towards Understanding of Quran vol.1, p.10.

according to Mawdudi. He further says according to the Quran in every age there lived righteous and good people, who possess these attributes – therefore, they were all Muslims. 152

According to Mawdudi Islam rejects the theory of evolution from dark ages to the enlightened modern scientific age. Islam – 'A way of life' comes from the times of Adam, through different prophet to the times of Prophet Muhammad. Life of man did not begin in darkness or ignorance but in the full light of divine guidance. <sup>153</sup> One who entrusts all his affairs to God is a Muslim and one who keeps his affair in his/her hands or entrust it to some one else other than God is not a Muslim. <sup>154</sup>

It is in this context Mawdudi writes that the entire universe is Muslim. The sun, the moon, the earth, the air, the water, the heat, the stone, the trees, the animals, in fact all heavenly bodies are Muslim because they obey God, His rule and His order only. Therefore, the Quran says,

"Do they now seek a religion other than that prescribed by Allah even though all that is in the heavens and the earth is submission to Him – willingly or unwillingly – and to Him all shall returns." <sup>156</sup>

155 Towards the Understanding Islam, pp. 20-21.

<sup>&</sup>lt;sup>152</sup> Towards Understanding Islam, p. 19. See also Fundamental of Islam p.4.

<sup>&</sup>lt;sup>153</sup> Towards Understanding Islam, p. 1. See also Towards Understanding of Quran vol.1, p.10.

<sup>&</sup>lt;sup>154</sup> Fundamental of Islam, p. 21.

<sup>156 3:83.</sup> Mawlana Mawdudi, *Islam and Ignorance* pp. 10-23, *Revivalist Movement in Islam*, pp. 15-22. See also *Islam Awr Jahilyat*, pp.23-28, *Siyasi Kashmakash* vol.3, pp.197-200.

According to Mawdudi, man is a 'born subject' of God. He enjoys two positions, his 'natural position' by birth and the other being his 'intellectual position'. His bodily organs work as per the design of God, but intellectually he is free in his choice of selection and action. There is trail in his choice – if he obeys God's commandments he is a Muslim, but if he disobeys he is a Kafir and accountable for his works and deeds for which he will be rewarded or punished. If he follows the law of God, there is reward, but if he leads his life according to his whims and fallacies he will be punished. 157

According to Maulana Mawdudi, ignorance (Jahilliyah) is the anti-thesis of Islam. He applies this to all the systems of thought, belief and action, whether new or old, which denied the sovereignty of God, divine guidance, accountability and life hereafter. Mawdudi classifies Jahilliyah system into three: the first according to him is one in which the world came into existence just by an accident, in which there is no supernatural power, there is no wisdom, no purpose and no objective behind the creation of this world. Man is an animal and has no aim of life and only fulfils his / her animal instincts. The second form of Jahilliyah is one in which the universe has many masters, in which people worship several objects and the third is one in which salvation can be achieved through monasticism, i.e., by denouncing the world and adopting the life of a hermit, who soon assumes the position of the guardian of the earth and its people. 158

Maulana Mawdudi, *Risalah-i diniya*, pp. 10-14. See also Maulana Mawdudi, *Islami Qanun*, p. 13 and Maulana Mawdudi, *Sirath-i Sarwar-i Alam*, vol. I, p. 159.
 Islam and Ignorance, pp. 10-23, *Revivalist Movement in Islam*, pp. 15-22.

Mawdudi, writes that all these systems lead to un-Godly civilization. In Islam on the other hand, writes Mawdudi, God is the Creator, Master, Ruler of the universe. Sovereignty rests in Him. Man is His subject and has to follow His commandments received through prophets. Man must believe in life hereafter and accountability. <sup>159</sup>

After discussing explicitly the position of God and man, the obligation of man towards God, Mawdudi, turn his attention to the concept of *Tawhid* and *Risalah*. The fundamental belief of Islam being the Oneness of God, he writes that an iota of doubt about His existence and His unity, derails the very concept of Islam. A firm belief in His existence and Oneness would strengthen man's belief that he is the Creator, Nourisher and Destroyer. That He is the Master, Ruler and Administrator of all that which exists in this universe and beyond it. The universe exists, functions and sustains because God wills it. The Omnipresent and Omniscience are the attribute of Allah and Allah alone. It belongs to none other than Allah. There was no force before Him and after Him. He is eternal and abiding. He is the progeny of none. Whatever exists besides Him is His own creation. To associate any one in His worship is a great sin and infidelity. <sup>160</sup>

The sovereignty of God according to Mawdudi is not simply a super natural phenomena but it covers the 'political' and 'legal'

<sup>&</sup>lt;sup>159</sup>A Short History Revivalist Movements in Islam, pp. 15-28. See also Islam Awr Jahilyat, pp.23-28, Maulana Mawdudi, Siyasi Kashmakash vol.3, pp.197-200. See also Isami Qanoon, p.10. Khilaf of Mulukiyat pp.25-20.

p.10, Khilaf –o Mulukiyat, pp-25-29.

The Message of Islam, pp. 5-6.

aspects as well. Accordingly in God alone rests the rightful authority to exercise power on this earth and upon all those whom He has created. No monarch, no royal family, no elite, no leader whether political or religious is entitled to claim sovereignty. Whoever claims such a position is a rebel. Similarly any institution or any individual who tries to assume political or legal sovereignty is a usurper. <sup>161</sup>

On the basis of the concept of Oneness of God, Maulana Mawdudi draws the following points:

- 1) God alone is the deity and no one other than God can be worshipped.
- 2) God alone has the authority over this entire universe.
- 3) He alone fulfils or frustrates man's hope, therefore, man should turn to Him and none others.
- 4) He is the Master of man's destiny.
- 5) He is the Creator of this world.
- 6) He alone can guide man. 162

Therefore, it can be concluded that God alone is the Creator and the Master and He has the exclusive authority over the universe and man. His law is the Supreme law. Man can legislate but by remaining within the framework of the *Shairah*.

Mawlana Mawdudi also discusses the concept of *Risalat* or prophethood. Prophethood according to Mawdudi is the response of God to perennial needs of man. From time immemorial God has sent prophets from among themselves who spoke their own language.

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<sup>&</sup>lt;sup>161</sup> The Message of Islam, p. 6. See also Islami Qanoon, p.10, Khilafat—wo Mulukiyat, pp-25-29. See also 3: 164, 14:4.

<sup>&</sup>lt;sup>162</sup> The Message of Islam, pp. 6-7.

The Quran says:

"Surely Allah conferred a great favour on the believers when He raised from among them a messenger to recite to them His signs, and to purify them, and teach them the Book and Wisdom. For before that they were manifest error" 163

The Quran further says:

"Prophets were raised in all parts of the world." 164

Prophets were the recipient of the basic truths, which were revealed upon them by means of revelations. They were required to communicate and summon people to the absolute service of God. The divine guidance in its final and perfect shape was revealed upon Prophet Muhammad who communicated the same to others and succeeded in establishing a society and a political state which Maulana Mawdudi calls it as *al-Madinat al-Salihah*. <sup>165</sup>

The divine guidance mentioned above is embodied in the Quran and the *Sunnah* of the holy prophet. It was through Prophet Muhammad that God revived the faith which had been communicated to the earlier prophets, because it got interpolated. All the alien elements were eliminated with the revelation of the Quran. As Muhammad was the seal of prophethood and no more

<sup>163 2.164</sup> 

<sup>&</sup>lt;sup>164</sup> 10:47 and see also 13:7, 3: 164, 14:4.

<sup>&</sup>lt;sup>165</sup> Towards the Understanding Islam, pp. 45-50. See also Islami Tahzib, pp. 199-203.

prophets were to come and no more books were to be revealed, God Himself promised to protect the book called Quran. The Quran therefore, says,

"Absolutely, we have revealed the Quran, and, absolutely, we will preserve it." 166

The word of God reached us through Prophet Muhammad. It is divine and pure, free of any interpolation, preserved in its original form, it is in a living language, spoken, written and understood by millions of people across the globe. Its grammar, vocabulary, idiom, pronunciation and script have remained unchanged from the day on which it was revealed upon the Holy Prophet.

The life of Prophet Muhammad, the manner in which he conducted himself was all recorded by his companions. His sayings, his actions and deeds were recorded by the traditionists or *Muhaddithun*. The complete historical records of his life, character, conduct, sayings, actions and deeds have been compiled with meticulous care, accuracy and details. 168

Prophet Muhammad mission was universal, for all times to come and for all people, which is the logical consequence of the finality of his prophethood. During the last fourteen hundred years, writes Mawdudi, no person has arisen whose life and works, action and deeds, characteristics and the quality of leadership resembles the life of the Holy Prophet. Nor there is any book which can be remotely considered as a divine communication as the Quran is. In

<sup>166 15:19.</sup> 

<sup>&</sup>lt;sup>167</sup> The Message of Islam, pp. 1-2. See also Towards Understanding the Quran, vol.1 pp-20-22.

<sup>&</sup>lt;sup>168</sup> The Message of Islam, p. 2. See also Sirat-i Sarwar Alam, vol. 1, pp.725-728

view of this fact the mission of the Holy Prophet was final, universal, for all people and for all regions of the globe. 169

According to Mawdudi *Din* means faith in the unity of God, prophethood and the life hereafter, where as *Shariah* means the commandments of God, which provide us details regarding the lawful and the unlawful, principles regarding the fundamental of Islam, society, polity, economics, laws relating to the various aspects of the life of a Muslim. The *Din* remained common for all the prophets but the *Shariah* changed from time to time according to the requirement of age, times and society. The *Shariat* of Muhammad nullifies the earliest *Shariahs* because it is final and complete. The *Din* remains the same throughout the ages but the *Shariats* changed according to the condition of the people and time. All the earlier *Shariats* therefore stands abrogated.<sup>170</sup>

The other important postulates of Maulana Mawdudi's political thoughts are *Iqamat-i Din* and *Hukumat-i Ilahiyah*, which in fact means the establishment of Islamic State. According to Mawdudi the mission of Prophet Muhammad was to establish the sovereignty of God on earth and to implementation of a whole system of life which was revealed upon him and the earlier prophets. The Quran says,

"We have sent our messengers with clear signs and instructions and sent down with them the Book and the Balance so that the people may stand with justice." 171

The Quran further says,

<sup>&</sup>lt;sup>169</sup> The Message of Islam, pp. 2-3. See also Sirat-i Sarwar-i Alam, vol. 1, pp.108-121.

<sup>&</sup>lt;sup>170</sup> Risalah-i diniyat, pp. 93-94. See also Khutbat, pp. 119-123 and also Towards Understanding of Islam, p. 119.

<sup>&</sup>lt;sup>171</sup> 57:25.

"He it is who has sent His Messengers with the guidance and true religion that He makes it prevail over all religions." 172

According to the above verses the holy prophet was sent with the mission to teach and implement the true system of life in the life of the individuals and in the collective life. He was to guide the people in each and every aspect of their life which included religious, ethical, moral, social, cultural, economics, political, national and international affairs. In fact the purpose of *Din-i Haq* was, that man should discard the worship of all others except Allah and extend their obedience to Him and Him alone. The man shall remain subservient to the commandments of Allah in every aspects of his life from the day of his birth to the day of his death. This was the message of the messengers.

The Quran says,

"He has appointed for you the same Way of life which He has ordained for Nooh and which (O! Muhammad) We have now revealed to you, and which we had already enjoined on Abraham, and Moses and Jesus, stressing this "Establish this Way of life and be not divided in it" 173

Maulana Mawdudi further explains that this verse openly proclaims that it will have its own rule established; it demands from

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<sup>9:33.</sup> See also 48:28, 61:9. Mawdudi says that mission of all prophets was to establish the Kingdom of God on earth and to enforce system of life as envisaged by Him. *Revivalist Movement in Islam* p. 29.

<sup>&</sup>lt;sup>173</sup> 42:13.

its followers that they should struggle with their lives for the intellectual, cultural, legal and political supremacy of true faith; and it gives them a programme for the reformation of human life, the major part of which can be acted up on only when political power and authority is in the believers hand. The object of the Book is:

"We have sent down this Book to you with truth so that you may judge between the people in accordance with the light that Allah has shown you". 174

The commandments given in this Book about the collection and distribution of Zakat expressly envisage a government which would be responsible for collecting Zakat and distributing it among the deserving people according to a laid down procedure. 175 The prohibition of Interest that is enjoined in the book and declaration of war that has been made against those who do not abstain from taking interest can be enforced only when the political and economic system of the country is entirely in the hands of the believers. The law of retribution for the murder<sup>176</sup> the amputation of the hand for the theft<sup>177</sup> and for carrying the prescribed punishment for adultery and calumny<sup>178</sup> have not been enjoined on assumption that the believers will remain on the evidence of the police and courts. The command to fight the disbelievers 179 has not been given with idea that followers of this Din will carry out this command by getting enlist in army of disbelief. The command to take Jizyah from the followers of the Books<sup>180</sup> has not been given on assumption that the

<sup>174</sup> 4:105

<sup>&</sup>lt;sup>175</sup> 9:60,103. See also 2:275-279.

<sup>&</sup>lt;sup>176</sup> 2: 178.

<sup>177 5.38</sup> 

<sup>&</sup>lt;sup>178</sup> 24:2-4.

<sup>&</sup>lt;sup>179</sup> 2: 190, 216.

<sup>180 9:29.</sup> 

Muslims will take *Jizyah* from them while being their subjects and will be responsible for their protection.

It is a fact that holy prophet accomplished his task during the 23 years of the his Prophethood. None can deny the fact that he subdued entire Arabia by means of both preaching and the sword. He succeeded in establishing a full-fledged system of government, which covered all aspects of life, like beliefs, worship, personal conduct, collective morality, culture and civilization, economic and socio-political and judiciary.<sup>181</sup>

The above verse stresses not only upon the preaching of the concept of *Din* but also the establishment and enforcement of its injunctions. According to Mawdudi the orders contained in the *Shairah* are a part of the *Din*, therefore, its implementation is also a part of the *Din*. 183

In his *Tafhim al-Quran* he writes the *Shariat* given to a prophet was a part of the *Din* of the people of that age and that prophet implemented it with full force. Therefore, the *Shariat* given to Prophet Muhammad was implemented by him to the *Ummah* of his time.

These are some of the basic postulates of Maulana Mawdudi's religious thoughts around which revolve his concept of political thought. In the forthcoming pages we will examine Maulana Mawdudi's concept of Islamic State, his views on executive and legislature, democracy, secularism and capitalism and his views on composite nationalism and two-nation theory.

<sup>&</sup>lt;sup>181</sup> Maulana Mawdudi, *The Meaning of the Quran*, vol. 12, pp. 131-132.

<sup>&</sup>lt;sup>182</sup> *Tafhim al-Quran*, vol. IV, pp. 489-492.

<sup>&</sup>lt;sup>183</sup> *Tafhim al-Quran*, p. 488. See also *Risalah-i Diniyah*, pp. 93-94; *Khutbat*, pp. 119-123 and also 48:5, 5:3, 9:29, 24:2, 12:76.

#### Chapter 4

### Islamic State as Conceptualised by Maulana Mawdudi

A state is a political organization with a centralized government that maintains a monopoly of the legitimate use of coercive force within a certain territory. The state institutions include the executive, the legislature, the judiciary, the finance and military or religious organizations. The social institution of state carry out all issues which relate to the lives of human civilisation as per the law. From time immemorial man has been carrying out the affair of his life. Thus the state maintains the law and order, the administration and all the institution which relate to the social life.

Unlike the modern state the Islamic state is different in its nature. Maulana Mawdudi clearly differentiates between a Muslim State and an Islamic State. He writes, that if a State is run by the Muslims it does not necessarily mean that it is an Islamic State, because it can be based on National, Secular or any other Ideology. But the Islamic State is one which is administered on the basis of 'Islamic principles' laid down in the *Shariah*. 185

Unlike the western secular democracy in which man enjoy the power to frame the laws, add or delete laws from the constitution, Islamic state has to adhere too and abide by the laws of God. The type of theocracy with which the Europe is acquainted, is different from theocracy in Islam. In European theocracy a

<sup>&</sup>lt;sup>184</sup> Siyashi Kashmakash, vol.II, p.109. See also Islami Riyasat, p. 135, 57:25.

<sup>&</sup>lt;sup>185</sup> Masud al-Hasan, Maulana Mawdudi and his Thoughts, vol. II, p. 261.

religious class or a class of priests, frames laws and associate themselves with God. In fact they impose their divinity upon the people. Mawdudi, therefore, calls it a devil government instead of theocracy. Theocracy which Islam preaches does not involve any priestly class. It is in the hands of the Muslim and those men who run their affairs as per the laws of God and the Sunnah of the holy prophet. Mawdudi, writes that if he is permitted to coin a new term, he would call it 'theo-democracy', because in this form of government, the God is the real sovereign and the implementation of His commands is essential. The executive and the legislator will be constituted as per the opinion of the people after consultations. In matters where the guidelines are not available in the *Shariah*, such matters would be resolved through consultation or *Shura*. It is in this sense this form of government is democracy. It is theocracy because neither the religious classes nor the common Muslim can change or alter the laws of God. 186

The very purpose of the establishment of an Islamic state is to develop a complete system of social justice for its people. The Islamic state shall establish a government, which will promote the good and eliminate the evil. The chief characteristics of an Islamic state shall be the protection of the freedom of expression of its citizens and save guard their interest. Mawdudi, therefore, writes that an Islamic state shall not be totalitarian and autocratic in its nature like the modern forms of government. There shall not be any dictatorship, which squeezes the freedom of its citizens. 187

<sup>&</sup>lt;sup>186</sup> *Islami Riyasat*, pp. 129-130.<sup>187</sup> *Islami Riyasat*, pp. 135-136.

The most fundamental principle based on which an Islamic state can be conceptualised is the sovereignty of the universe, which according to Maulana Mawdudi belongs to God and God alone. To substantiate his argument he quotes the following Quranic Verses:

"All authority to govern vest only with Allah. He has commanded that you serve none but Him". 188 "His is the creation and His is the Command". 189 "Do they now seek a religion other than that prescribed by Allah even though all that is in the heavens and the earth is in submission to Him". 190

To substantiate the sovereignty of God on earth Mawdudi writes, that "Allah is living, self-existent, self-sufficient, eternal, omniscient, omnipotent, and exalted above all flaw, defect, or weakness. His is the supreme authority; everything submits to Him willingly or unwillingly; to Him belong all powers. He can dictate whatever He likes and none has the power to interfere in or review His commandments. No one can intercede with Him save by His leave. Nobody has the power to harm those whom He intendeds to benefits and none can protect whom He intends to harm. He is accountable to none; everyone else is accountable to Him. He is the guardian of one and all. He can protect against all, but none can give quarters against Him. His are the powers of inflicting punishment or granting forgiveness. He is the supreme

<sup>&</sup>lt;sup>188</sup> 12:40. See also *Islam ka Nazriya Siyasi*, pp.24-26.

<sup>&</sup>lt;sup>189</sup> 7:54. See also *Islam ka Nazriya siyasi*, pp.34-35.

<sup>&</sup>lt;sup>190</sup> 3:83. See also 18:26, 12:40, 6:57.

Lord over all other rulers. He grants an opportunity to rule on His earth to whomsoever He desires and withdraws this privilege whenever he so wills. These essential powers and attributes of sovereign being vest solely in God." Therefore it is essential to accept Allah's sovereignty in his political and legal affairs because He only possesses the attributes of sovereignty. 191

Except Allah none other has any right to claim sovereignty. Only Allah possessed the absolute sovereignty. Therefore, He only is the Lord possessing supreme authority. Except Allah no other person, family, community or people have any right to make claims to sovereignty. Except Allah's sovereignty the claim of others to sovereignty is untenable. To accept this and recognize this is blasphemy. 193

According to Mawdudi the Quran and *Sunnah* constitute the supreme Law of the Islamic State. These laws were revealed by God upon His messenger, Muhammad, who explained these divine commandments through his words and deeds. The Quran says:

"{O men!} Follow what has been revealed to you from your lord and follow no masters other than Him". 194

"Take whatever the Messenger gives you, and refrain from whatever he forbids you". 195

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<sup>&</sup>lt;sup>191</sup> Mawdudi, *Islam Kis Chiz ka Alambardar Hay*, pp.7,24-26. See also, *Khilafat Wo Mulukiyat*, pp.17-20, 2:255, 284, 6:18, 13: 9, 59:23, 67:1,36: 83, 3:83, 26, 10:1-7, 65, 48:11, 72:22, 23:88, 85:13-16, 5:1,22: 23, 18:27, 95:8,7: 128. See also 3:154.

<sup>&</sup>lt;sup>192</sup> Islam Ka Nazria Siyasi, pp. 21-22. See also Khilafat Wo Mulukiyat, p.20.

<sup>&</sup>lt;sup>193</sup> Islam Kis Chiz ka Alambardar Hay, p. 9. See also Islami Riyasat, p. 316. <sup>194</sup> 7·3

<sup>&</sup>lt;sup>195</sup> 59:7.

"It does not behove a believing man and a believing woman that when Allah and His Messenger have given their decision in a matter, they should exercise an option in that matter of theirs; and whoever disobeys Allah and His Prophet, has indeed strayed in to manifest". 196 "Prophet (peace be on him) said: I am leaving behind me Quran and my Sunnah, if you holdfast you will not be mislead". 197

Therefore, the one who has created the universe is the owner, sovereign ruler and the law giver. The absolute obedience should be for God and His law should be followed. To over look obedience to God, His prophet and setting aside the laws of God is nothing but hypocrisy.

Mawlana Mawdudi states that in Islamic legal system, sovereignty is purely and totally for God and His Messenger. This Law (*Shariat*) has been given by Allah to all of His prophets according to their needs. The *Quran* being the last book, revealed upon Muhammad, was elaborately explained to the mankind. Therefore, the *Quran* and the *Sunnah* constitute the 'Supreme Law' in Islam. This law is unalterable. It is the 'final authority'. Neither could it be cancelled nor could it be amended. All that which has been declared legitimate in this law shall continue to be legitimate until the Day of Resurrection. And whatever has been prohibited and

196 22.24

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<sup>&</sup>lt;sup>197</sup> *Mishkat, Bab al-Itisam bilkitab wa sunnah.* vol. I, p. 69, Hadith No. 170. See also Malik bin Anas, *Muwatta*.

forbidden shall remain the same till the Day of Resurrection. In Islamic state no body can challenge the 'Supreme Law'. 198

Thus, according to Maulana Mawdudi the two fundamental principles which constitute the backbone of the Islamic state are the sovereignty of God and supremacy of the Quran and *Sunnah*. These two principles are unique because they do not constitute the basis of any other state including the secular, modern and democratic states.

After having discussed the sovereignty of God and the establishment of His rule, Mawdudi discusses the position of man in an Islamic state. Man according to him is the best of the creatures on this planet because he has been endowed by God with freedom of choice. He has to select between the right and the wrong. He possesses intellect, knowledge and wisdom that is why he is referred to as *Ashraf al-makhluqat*. Therefore, men have been appointed by God as His *khalifa* or vicegerent. The man exercises the authority delegated to him according to God's commandments, and he does so in his capacity as His deputy on earth. Therefore, whatever authority he possesses is not inherently his own but is derived from His principles. A vicegerent is not entitled to do whatever pleases him, but is oblige to carry out the will of his master. The Quran therefore says,

"Just think when your Lord said to the angels:

Lo! I am about to place a vicegerent on earth" 201

<sup>&</sup>lt;sup>198</sup> Islam Kis Chiz ka Alambardar Hay, p. 7. See also 4:65.

<sup>&</sup>lt;sup>199</sup> 2:30. See also 17:70, 14:32-33.

Towards the Understanding of the Quran, tr. by Zafar Ishaq Ansari, vol. I, pp. 61-62. Maulana Mawdudi, Khilaft wo Mulukiyat, p.57.

## "O David, We have made you vicegerent in the earth, so rule among the people with justice". <sup>202</sup>

Every Muslim according to Mawdudi is a vicegerent of God. For administrative purposes Muslims elect the best person among them and places the custody of his vicegerency in his hands. In other words it can be said that Muslims place their vicegerency in such a person who could implement the laws of God. Thus the elected vicegerent is accountable to Allah on one hand and to the men for his deeds and actions on the other. The Quran therefore says,

"Allah has promised those of you who believed and those righteous deeds that He will surely empower them as the vicegerents in the land even as He empowered those that preceded them, and that He will firmly establish their religion which He has been pleased to choose for them". <sup>203</sup>

By citing this verse, Mawdudi, writes that the whole Muslim community bears the vicegerency of Allah and each of them have equal share in this vicegerency. In Islam, he writes, we have popular vicegerency and not popular sovereignty. The Islamic caliphate is democratic in nature. The Islamic democracy works under the sovereignty of God and the supremacy of *Shariah* and implementation of His commandment, whereas the western democracy is based on popular sovereignty and man made laws. Therefore, there is no concept of monarchy, oligarchy or theocracy

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<sup>&</sup>lt;sup>202</sup> 38:25. Maulana Mawdudi, *Islami Tahzib awr us kay Usool wo Mabadi*, pp.22-23. For details of a *Khalifat*, see *Tafheemat* vol.I, pp. 98- 108.
<sup>203</sup> 24:55

in Islam.<sup>204</sup> It can be said briefly that the Islamic vicegerency is an agency on behalf of the Muslims to enforce the sovereignty of God on earth and His law.<sup>205</sup>

Islamic democracy is based on consultation because the Quran says,

> "And (Muslims) conduct their affairs by mutual consultation". 206

It is reported that a companion of the holy prophet approached him and asked,

> "According to a tradition a companion said O! Messenger of Allah what should we do if after your demise we are confronted with a problem about which we neither find any thing in Quran nor have any thing from you. He replied. Get together the obedient (to God and His laws) people from amongst my followers and place the matter before them for consultation. Do not make decisions on the opinion of any single person."207

The second caliph Hazrat Umar is reported to have said,

La Khilafata Illa An Mashwarah

"Consultation is the essence of the Caliphate".

<sup>&</sup>lt;sup>204</sup> Khilafat wo Mulukiyat, pp. 33-34. See also Tafhim al-Quran, vol.III,pp. 416-419.

<sup>&</sup>lt;sup>205</sup> Islami Riyasat, pp. 32, 370-372. Regarding the condition that a Quraish only can hold the caliphal office, Mawdudi writes that the day a Ouraish loose their capability, they would ceased to hold the caliphal office. Mawdudi, Rasail wo Masail, vol. I, pp. 76-83.

<sup>&</sup>lt;sup>206</sup> 42:38. See also *Islam ka Nazriya Siyasi*, pp.36-38.

<sup>&</sup>lt;sup>207</sup> Shaikh Shaukat Hussain, *Human Rights in Islam*, p. 28. See also *Islam ka Nazriya Siyasi*, pp.37-38.

Based upon the above mentioned Quranic verse and the saying of the holy prophet, Mawdudi concludes that whenever clear cut injunctions were available in the Quran, the prophet followed it, but when guidance was not available through the revelation he made it a practice to consult his companions.<sup>208</sup> In the light of this guidance available to us, Mawdudi writes that all the affairs of the Islamic state like its constitution, its administration, election of the members of the parliament, president and other offices must be on the basis of consultation.

According to Maulana Mawdudi, the government of the righteous caliphs was a consultative government because all the four caliphs consulted the companions of Madinah in legislative, administrative, and all other matters of the state. The members of the consultative body were free to express their opinion whether for or against the caliph. Mawdudi, considers consultation an important pillar of Islamic socio-political system. He was of the view that its negligence amounts to disobedience of the divine commandment and the *Sunnah* of the prophet. Justice demands that when the matter is collective in nature, all people involved in it shall be consulted and in case of their absence their authorised representatives shall be invited for talks. Mawdudi is of the view that imposing once own view point amounts to intrusion into their rights.<sup>209</sup>

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<sup>208</sup> Khilafat wo Mulukiyat, pp. 64-65. For instance Prophet consulted his companions before proceeding to the battle of Badr, Uhad and Ahzab. He also consulted them before and after the agreement which he signed at Hudaybiyah.

<sup>&</sup>lt;sup>209</sup> Tafhim al-Quran, vol. IV, pp. 508-510. See also Khilfat wo Mulukiyat, vol. I, pp. 65, 80-81.

Mawdudi explains that the Islamic government is not a theocratic government in the European sense wherein the priestly class implements laws made by man in the name of God, because Bible does not contain any political, social or economic laws except moral teaching. He cites the following Quranic verse,

"So woe to their learned people, who write the law with their own hands and then say to the people, 'This is from Allah", so that they might gain some worldly end". <sup>210</sup>

Having cited the above verse he writes that instead of calling such a government the 'kingdom of God' it will be appropriate to call it the 'government of evil'.

According to Mawdudi, Islamic democracy is not like the 'western democracy' where people are free to legislate without any restriction. People are empowered to make laws, to amend the laws and to delete the laws from their constitution. But whereas 'Islamic democracy' firmly believes in the absolute sovereignty of God, where in the executive comes into existence through election. In such a form of government, the Muslims are also entitled to depose the caliph if he fails to implement the commandments of God, fails to protect their life, honour and dignity. Thus, according to him in an Islamic political system there is no place for monarchy or dictatorship.<sup>211</sup>

<sup>210 2.79</sup> 

<sup>&</sup>lt;sup>211</sup> Islam ka Nazariyah-i Siyasi, pp. 24-25. See also Islami Riyasat, pp. 373-375.

The modern concept of human rights in the western world is as old as three hundred years only. According to Mawdudi when the world had no idea about the human rights, Islam confirmed the concept of human rights more than fourteen years back. In fact according to Mawdudi, Islam is the first religion to confirm the concept of universal fundamental rights. He cites several Quranic verses which guarantee of the life, honour, dignity, property, freedom of faith, right to criticism, freedom of speech, protection against injustice and discrimination against caste, creed and religion. It is the incumbent duty of the Islamic state to extend these rights to its citizens, either Muslims or non-Muslim without any discrimination of religion, nation, colour or race, because these are the rights bestowed upon them by the Creator. 213

Discussing the issue of the rights of the non-Muslims living in the Islamic state, he writes that the terms majority and minority are being used in modern democratic state. Islamic state being an ideological state such term cannot be used but they should be referred to as Muslims and non-Muslims. According to Mawdudi, Islam clearly defines the rights of the non-Muslims living in an Islamic state. It is the duty of the Islamic state to protect their life, honour and dignity, freedom of religion, equality before the civil laws for both Muslims and non-Muslims, freedom in matters of personal law, liberty to carry out their religious rituals and

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<sup>213</sup> *Islami Rivasat*, pp. 570-571.

<sup>212 17:33; 2:118; 4:29; 49:11-12; 24:27; 2:256; 10:99; 29:46; 5:78-79; 7:165; 3:104-105, 110;
4:148, 164; 17:5; 35:18; 17:36; 41:19; 28:4.</sup> See also the *Khutbah-i Hajjat al-Wada* or the farewell speech of prophet Muhammad delivered while performing the last pilgrimage which is also referred to as the first charter of the fundamental rights.

maintenance of their religious places on payment of poll tax. Mawdudi was of the view that the government of Pakistan may exempt the non-Muslim from the payment of poll tax.<sup>214</sup>

Islam being a universal religion, guidelines are available not only in the internal matters of the state but also the external affairs. According to Mawdudi, an Islamic state required to not only look into its internal matters but also external. An Islamic state according to Mawdudi must strive to remove oppression and establish peace and harmony on the earth. An Islamic state is required to honour the sanctity of the treatises and pledges. An Islamic state is required to maintain honesty in all its transaction with other nations. The Islamic state must promote love and peace and restrain from oppressions. They should treat hostile powers on friendly basis. 218

The purpose of establishing an Islamic state according to Mawdudi is to establish social justice and equality to maintain the law and order and peace. The state is required to establish a system to collect the *zakat* and disburse it to the poor and the needy. The Islamic government is required to implement the good and forbid the evil. It is required to eradicate the evil and protect the state from the foreign aggression. <sup>219</sup>

<sup>&</sup>lt;sup>214</sup> *Tarjuman al-Quran*, vol. 31, No. 4, August, 1948, pp. 211-235. See also *Islami Riyasat*, pp. 575-595 and *Islamic Way of Life*, pp. 33-34.

<sup>&</sup>lt;sup>215</sup> Tafhim al-Quran, vol. I, p. 406. See also 5:8.

<sup>&</sup>lt;sup>216</sup> *Tafhim al-Quran*, vol. II, pp. 162 and 616. See also 8:58,72 and 17:34.

<sup>&</sup>lt;sup>217</sup> *Tafhim al-Quran*, vol. II p. 569. See also 16:94.

<sup>&</sup>lt;sup>218</sup> *Tafhim al-Quran*, vol. II, pp. 156, 382. See also 4:90; 8:61; 28:83; *Tafhim al-Quran*, vol. III, p. 665; *Tafhim al-Quran*, vol. V, p. 433; 60:8; 55:60; 2:194.

<sup>&</sup>lt;sup>219</sup> 57:25. 22:41; 8:60. See also *Khilafat wo Mulukiyat*, pp. 41-42; *Islami Riyasat*, pp. 380-381. See also *Islam ka Nazriya siyasi*, pp.32-34.

The Quran says

"We have sent our messengers with clear signs and instructions and sent down with them the Book and the Balance so that the people may stand with justice."<sup>220</sup>

"(Muslims) are those if We give them power in the land, they establish the system of Salat and Zakat, enjoin the right and virtue and forbid wrong and evil". 221

"And to encounter them, provide whatever force and trained ever-ready horses you and afford whereby you may strike terror into the enemies of Allah and you enemies as well and others besides them whom you do not know but whom Allah knows."222

The executive of Islamic state will use all lawful resources to attain the purpose of the state.

Based on his study of the Quran, the life of prophet Muhammad and the righteous Caliphs, Maulana Mawdudi propounded the following salient features of an Ideal Islamic state:

- 1) Sovereignty (political and legal) vests with God Almighty.
- Man is the vicegerent of God, who exercises the delegated 2) powers.

<sup>&</sup>lt;sup>220</sup> 57:25. <sup>221</sup> 24:41.

- 3) Quran and the *Sunnah* is the supreme Law of the country, which can not be challenged.
- 4) The Head of the State will be elected. He will be supported by the elected members of the Parliament which will be the consultative body.
- 5) It will be an ideological state, hence it will be run by those who accept this ideology and principles of the Islamic state.
- 6) There will be no discriminations in the state on basis of race, color, language and region.
- 7) In Islamic State all fundamental rights will be given to the citizens. Non-Muslim minorities also are given their rights.
- 8) It will be a welfare state; all citizens will be provided the fundamental needs.
- 9) This State will be run by: honest, trustworthy, pious and competent Muslims.
- 10) In this state a balance will be maintained between the individual and the society.
- 11) The people will extend their full co-operation and obedience to the government in carrying out *Amr bil Maaruf* and *Nahi anil Munkar*.
- 12) The Foreign policy of the state will be based on justice and honesty. Respect for the non-aligned countries is also kept in view.<sup>223</sup>

<sup>&</sup>lt;sup>223</sup> Khilaft wo Mulukiyat pp. 52-55 See also Islam ka Nazriah Siyasi pp. 42-43, A History of Muslim Philosophy, vol.1, pp.197-198.

#### Chapter 5

#### Maulana Mawdudi's Views on the Executive, the Legislature and the Judiciary

In the preceding chapters we have discussed the concept of God, His sovereignty, vicegerency of man and the supremacy of *Shariah* commandments which are the basic ingredients of an Islamic state as explained by Maulana Mawdudi. The question which we need to discuss here is what is the scope of an Islamic state? What activities will it perform? And what are its limitations? According to Maulana Mawdudi the state is a vicegerent of God and accepts His *de-jure* sovereignty, its scope and activities are restricted within the limits laid down by God. Therefore, there is no scope to infringe or over step them. The Quran therefore, says,

"These are the limits ordained by God; so do not transgress them.

If any do transgress the limits ordained by God, such persons are the unjust". 224

According to Mawdudi the important components of the Islamic state are the executive, the legislature and the judiciary. It is a known fact that during the times of Prophet Muhammad and the righteous caliphs these offices did not function as separate bodies of the state, however, they worked independently. Mawdudi writes that all aspects of Islamic state are subservient to the Quran and the

<sup>&</sup>lt;sup>224</sup> 2:229. See also 2: 187, 4:13, 65:1.

*Sunnah*, including the executive, the legislature and the judiciary. He quotes the following Quranic verse to substantiate his argument.

"O you who believe, obey Allah and obey His Messenger and those from among yourselves who hold authority; then if there is any dispute between you concerning any matter, refer it to Allah and His Messenger, if you (really) believe in Allah and the Last Day. This is the best course (in itself) and better as regards the result". <sup>225</sup>

Mawdudi, writes that this verse is the corner stone of the entire religious, social and political structure of Islam and the very clause of the constitution of the Islamic state. This verse elucidate five constitutional points which are

- 1) That Allah and His Messenger must be given priority to every other obedience.
- 2) That obedience to those who are in authority is subject to the obedience to Allah and His Messenger.
- 3) That the Head of the state must be from amongst the believers.

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<sup>&</sup>lt;sup>225</sup> 4:59.

- 4) That it is possible for the people to differ with the government and its rules.
- 5) That in case of dispute the final authority to decide between them is the Law of Allah and His Messenger. 226

It is therefore, essential to discuss what are the powers and the functions of the different organs of the state and their respective fields of action. The members of the parliament, i.e., the *Ahle-hal wal aqd* will elect the head of the state and will assists and guide the *Amir*. All adult men and women who are the citizens of an Islamic state who are entitle to vote to elect the *Amir*.<sup>227</sup> The *Amir* can remain in his office till he enjoys the confidence of the people, and will resign when he loses their confidence.

Maulana Mawdudi, writes that after the election of the head of the state, the important issue is the election of the consultative assembly or the parliament (*Majlis-i Shura*). Mawdudi writes it is wrongly inferred that during the period of the righteous caliphs, the members of the consultative body were not elected through an organised election, therefore, there is no place for election in Islam. Mawdudi explains that this is a wrong assumption. The holy prophet himself invariably consulted his senior companions in such matters when definite injunctions were not available in the

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<sup>&</sup>lt;sup>226</sup> Islami Riyasat, pp. 321-322, Khilaft wo Mulukiyat, pp.39-40, Tafheem ul Quran vol.I, pp. 363-365.

<sup>&</sup>lt;sup>227</sup> Islami Riyasat, p. 328.

<sup>&</sup>lt;sup>228</sup> Islamic Law and Constitution, pp. 235-236. See also Islami Riyasat, pp.340-342,373-375, 419-423.

Quran. Even before his migration to Madina two kinds of people had become the members of the consultative body, i.e., his early associates and those who subsequently became prominent due to their sacrifices, insight and ability. Then the immigrants, early converts to Islam from Madina and his senior companions constitute the body called *Ahl-i hal wal aqd*, who were entitle to take collective decisions in all important matters which related to the Muslim *ummah*.<sup>229</sup>

It can, therefore, be inferred that prophet Muhammad himself and the righteous caliphs consulted only those persons who enjoyed the confidence of the masses and not those who were hand picked persons. Two more questions, writes Mawdudi, need to be answered. The first relates to the composition of the Ahl-i hal wal aqd from the people of Madina only and the second relates to the general election. He explains that Islamic state was not a mere national state, it was an ideological state in which ethically and morally sound individual participated to create an ideal state. Therefore, the load center of all devotion was the individual who had initiated and then perfected the revolution. Regarding the general election, he writes that in those prevailing conditions, holding general election in an area extending from Afghanistan to North Africa was practically impossible. After having explained the election of the righteous caliphs, the consultative nature of the Islamic state, Mawdudi informs that by no means in Islam there is any provision to derail the process of general election for the members of the parliament which in fact constitute the consultative body of the Islamic state.<sup>230</sup>

<sup>&</sup>lt;sup>229</sup> Islamic Law and Constitution, pp. 236-238.

<sup>&</sup>lt;sup>230</sup> Islamic Law and Constitution, pp. 238-239. See also Khilaft -wo Mulukiyat, p. 344, Islami Riyasat, pp. 343-344, Mawdudi says that there is no hard and fast rules in the Quran and the

Maulana Mawdudi raises yet another question which is what shall be the form and nature of government of an Islamic state? He writes that if we carefully examine the conventions of the caliphs we will notice that the Amir was the only person to whom obedience and loyalty are enjoined upon the people, because the people have reposed their confidence in him. The status of the *Amir*, therefore, is entirely different from that of the status of the British monarch, or the French president, the British prime minister or the American president. The Amir of the Islamic state is not only the president but also the prime minister and personally attend the parliament itself and presides over all its sitting. Takes parts in all discussions and was responsible not only for his own acts and opinions but for all the decisions of his government. In his parliament there is neither any specific government party nor any specific opposition party, because the whole parliament was his party as long as he remain stead fast to the Shariah. But if he deviated from it, not only he but his whole party turned into an opposition, because each member of the parliament enjoyed full freedom to vote against him. Therefore, the Amir and the members of parliament had to work in complete cooperation and harmony and the question of any body resigning in protest never arose at all.<sup>231</sup>

The *Amir* or the caliph was not only answerable to the parliament but also to all the people for all his public, private and personal conduct. The general proclamation of the *Amir* of the Islamic state was

"Assists me when I act rightly; but if I go wrong put me on the right path. Obey me as long as I remain loyal to Allah and His prophet; but if I disobey Allah and His prophet, then none is under the slightest obligation to accord obedience to me". <sup>232</sup>

The Islamic form of government cannot be identified with any modern form of government, because the Islamic state stands in the fullest accord with the ideology of Islam. It is, therefore, our ideal too. According to Mawdudi this can be achieved only when the society has been already developed in accordance with the revolutionary teachings of Islam.<sup>233</sup>

In an Islamic state every citizen has the right to criticize the head of the state and the government. The executive is required to nominate governors, magistrates, commander in chief of the army and ministers to the various department of the Islamic state. It was

<sup>&</sup>lt;sup>231</sup> *Islamic Law and Constitution*, pp. 240-241. See also *Islami Riyasat*, pp.344-346.

<sup>&</sup>lt;sup>232</sup> Islami Riyasat, pp 345, Khilaft wo Mulukiyat, pp. 84-85.

<sup>&</sup>lt;sup>233</sup> Islamic Law and Constitution, p.241. See also Islami Riyasat, pp. 345.346.

the duty of the *Amir* to create suitable condition for the implementation of the sovereign law. <sup>234</sup>

According to Mawdudi the person who is to elected as the head of the state must posses the qualities to shoulder the responsibilities, therefore, the Quran says,

## "Allah command you to deliver trust to those worthy of them". 235

In an Islamic state, the *Amir* must be a man of high character. The head of the state according to Mawdudi must be a believer and a male member. He must be God fearing, virtuous, honest, trustworthy, educated, wise and intellectually fit to administer the state. He shall not be unjust licentious, forgetful God or transgressor of divine limits. He should not desire for or remain eager to acquire any post. <sup>236</sup>

In an Islamic state the election of the head depends entirely on the will of the general public and no one has the right to impose himself. No clan or no class has the monopoly to this office. The election must take place with the free will of the Muslim masses without any coercion or force. According to Mawdudi Islam does not lay any restrictions on the mechanism in the selection of the head

<sup>&</sup>lt;sup>234</sup> *Islami Riyasat*, p. 325, 433-435.

<sup>&</sup>lt;sup>235</sup> 4:58.

<sup>&</sup>lt;sup>236</sup> *Islamic Law and Constitution*, pp.234-235. See also 4: 34,58-59,83, 49:13, 2:249, 38:20, 2:124, 38:28, 18:28, 26:151-152, 28:83

of the state. It only insists that a method must be designed to determine as to who enjoy the confidence of the masses.<sup>237</sup>

Mawdudi insists the power of the executive shall be within the limits of the law of God and his prophet. No order can be issued nor any policy put into practice which is beyond the supreme law. It is the duty of the executive to use all legitimate resources and create an Islamic environment to implement the commandments of the God and to create a just and balance society. A society which cares for the poor, the needy and the destitute. <sup>238</sup>

Legislature in an Islamic state has to frame the rules and regulation to implement the existing *nas* injunctions enshrined in the Quran and the Hadith. The legislature has no power to amend, to alter, to cancel or to bring any new law when the *nas* injunction exists. However, the legislature is fully competent to decide which interpretation to be taken into account when alternative decisions exists.<sup>239</sup> For this purpose it is necessary that the members of the legislature shall be scholars of high merit, who posses insight into the rules and regulations of giving preference to one decision over the others. In fact they shall be legists of high rank who posses all

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<sup>&</sup>lt;sup>237</sup> *Islamic Law and Constitution*. All eminent scholars are unanimous of the opinion that the only proper and permissible method is that of election in which the will of the Muslim masses should expressed itself freely.

<sup>&</sup>lt;sup>238</sup> *Islami Riyasat*, pp. 325-326. See also 57:25, 51:19, 9:60.

<sup>&</sup>lt;sup>239</sup> Islami Riyasat, pp. 323-324. In Islamic State Legislature is not free, but has to abide by the Quran and the Sunnah, In the matters where clear cut injunctions are available, the legislature can not make any law or suggest any amendment. According to Mawdudi, it is not compulsory that Amir should be Qurashite. In case of controversy, referendum can be made. Amir should not be allowed to interfere in the judicial matters. He should not be given power to suspend the constitution and Vito power should not be given to the govt;. He should not be given extra privileges; he should be equal in the eyes of court. Rasail wo Masaial, vol. 1,76-83, Islami Riyasat pp. 331-332, 543-544

the requisite qualifications essentially required of a jurists. <sup>240</sup> In case if no answer is available in the existing law the legislature is required to frame the new laws within the limits laid down by the Shariah. The only condition shall be that the new decisions shall not be contradiction with the spirit of the Quran and the Sunnah.<sup>241</sup> The legists can do *Ijtihad* on new issues<sup>242</sup> by taking guidance from the Quran and the Hadith, the decisions from the times of the righteous caliphs and the judgement of the *Mujtahidun* of the earlier age.<sup>243</sup> Mawdudi writes that all through the medieval period *Ijtihad* by legists has enriched the Islamic law. Only during the last century the door of *Ijtihad* have remain closed but he writes that the *Ijtihad* is the most important instrument to meet the challenges of all ages, times and societies. It is the fundamental duty of the judiciary to decide the matters of the people as per the laws of God. That is what the holy prophet did. Therefore, those who hold the judicial positions must step into his footstep. The Quran says,

O David, We have made you the vicegerent in the earth, so rule among the people with just and don't follow your lust.<sup>244</sup>
Surely Allah enjoins justice, <sup>245</sup>
And when you judge between people, judge with justice<sup>246</sup>

<sup>&</sup>lt;sup>240</sup> For the requisite qualifications of a *Mujtahid*. See *Tafhimat*, vol. III, pp. 11-12.

<sup>&</sup>lt;sup>241</sup> Islami Riyasat, pp. 323-324.

<sup>&</sup>lt;sup>242</sup> 29:69. 4:83.

<sup>&</sup>lt;sup>243</sup> *Islami Rivasat*, pp. 323-324.

<sup>&</sup>lt;sup>244</sup> 38:26.

<sup>&</sup>lt;sup>245</sup> 16:90.

(O Messenger!) We have revealed to you this Book with Truth so that you may judge between the people in accordance with what Allah has shown you. <sup>247</sup>

Those who do not judge as per the law of God are *Kafirs* (unbeliever)...., *Zalim* (wrong doer) ..... and *Fasiq* (Transgessors).<sup>248</sup>

The Judiciary shall remain free of any pressures or interference of the Executive. The Court shall have the Supremacy of Law. The duty of the judiciary is to give verdict in case of litigations between the people, government and its officials. The judgments shall be based upon truth and justice. It is the duty of the executive to implement the judgments. The head of the state and the common man are all equal in the eyes of Divine law. There will be no discrimination on the basis of position, power or privilege.

Mawdudi, writes that it is the fundamental duty of the court to verify the judgement before pronouncement, to check whether it is in consonance with the basic spirit of the Quran and the *Hadith* and *Ijma* or not. The *Qazis* were required to make independent judgement with great honesty, integrity and fear of God.

After discussing briefly the role of the executive, legislature and the judiciary, it is important to find out what exactly is the

4.36. <sup>247</sup> 4:105.

<sup>&</sup>lt;sup>246</sup> 4:58.

<sup>&</sup>lt;sup>248</sup> *Islami Riyasat*, p. 327. See also 5:42-50.

relation of these three important pillars of the government. Though there are no Quranic injunctions available to this effect but the conventions of the righteous caliphs shows that the head of the state himself use to hold the charge of all these offices. But if we carefully examine the functions of these offices it is evident that all the three functioned independently of each other and none over lapped or interfered with the functioning of the other. As Islamic history evolved over the years, this unique character of the Islamic state slowly disappeared.<sup>249</sup>

The caliph use to appoint the *Qazi* (judge), but had no right to interfere in their functioning and decisions. The caliph himself was treated on par with the common man by the judiciary. None was exempted from disposing before the judge, not even the caliph. It can be concluded that though there were no independent offices of the executive, legislature and the judiciary, yet the caliph took into confident the *Ahl-i Hal wal Aqd* depended fully on the advice of the *Shura* but had no powers to veto the decisions taken by these three important offices.

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<sup>&</sup>lt;sup>249</sup> *Islami Rivasat*, pp. 328-329.

# Part-III Maulana Mawdudi & Partition

#### Chapter 6

#### Mawlana Mawdudi's Views on Democracy, Secularism, Socialism and Capitalism

It is important to examine what was the opinion of Maulana Mawdudi regarding the modern ideologies and how he reacted to the impact of these ideologies. Maulana Mawdudi studied carefully the modern secular ideologies like democracy, secularism, socialism and capitalism. Having studied these ideologies at length, Mawdudi, writes that all these ideologies are purely materialistic, devoid of spirituality, divine guidance and moral values. Despite the best effort of the west, democracy, secularism, socialism and capitalism have failed to establish social justice. Mawdudi was of the view that not only that they have failed to deliver but have placed the humanity at peril.

After making these remarks Mawdudi writes the Islam presents a system of Social Justice, Equality, Love and Brotherhood. The fundamental principal of the ethical, social, economic and political system are given in the Quran and were practically implemented by the Prophet and the righteous caliphs. They are still very much relevant even after more than fourteen hundred years.

Mawdudi, writes that the concept of western nationalism is based on Darvin's theory of survival of the fittest, which was transmitted into social philosophy of human society. He further says that Stalin concluded that in the struggle for survival of the fittest those who are fit will survive and the rest will perish. According to Mawdudi this concept of the survival of the fittest conveyed by Darvin and others to the western nations is devoid of human behaviour, justice and fair play.<sup>250</sup> This deep rooted desire to carry their nations to the great heights had ignited among their people hatred and enmity not only against each other but also between the nations. This desire to achieve progress and development over other nations has resulted in the exploitation of the wealth and resources of other countries. As a result of this, powerful nations occupied weak nations, resulting in the colonial occupations and their rule.<sup>251</sup>

After examining the root cause of colonialism, exploitation of the weak and smuggling of their resources, Mawdudi points out that western nationalism is based on race, color, language and territorial boundaries. This has resulted in the national phobia to protect and uplift their country and their own interest.

Mawdudi, writes that the concept of western nationalism comprises of four aspects, i.e., national superiority, prejudice, their interest and pride. In order to achieve these four goals western nations have imposed their might upon the other weak nations, resulting ultimately in loss and cruelty. This imperialistic tendency results in the occupation of other nations, Mawdudi, writes that this phobia of nationalism is the biggest curse on humanity and greatest danger to human race and culture.<sup>252</sup>

Maulana Mawdudi, *Maslah-i Qaumiyat*, pp. 125-128. See also *Tafheemat*, vol. II, p.284,
 Maulana Mawdudi, *Tanqihat*, pp.13-14, Maulana Mawdudi, *Islami Nizam-i Zindagi*, 304-305.
 Maslah-i Qaumiyat, pp. 128.

<sup>&</sup>lt;sup>252</sup> Maslah-i Qaumiyat, pp. 58, 72, 121-122, 141. See also Maulana Mawdudi, *Tahrik-i Azad-i Hind awr Musalman*, vol.I, pp.344-345. *Islami Riyasat*, p243.

Keeping in view the negative and the dangerous implications of this western nationalist ideology, Mawdudi not only opposes it vehemently but warns Muslim nations who are blindly following these western ideologies and cultures. Instead of following blindly western concept of nationalism Mawdudi preached the Islamic concept of equality, justice, love and brotherhood.

Mawdudi, also rejects the concept of capitalism and socialism. He writes that these western concepts are devoid of the human elements, kindness, equality, brotherhood and justice, which are the basic ingredients of an Islamic society. Maulana Mawdudi, writes that the western ideologies have divided the human race on the basis of cast, creed, religion, language, color and territorial boundaries. People who adhered to these concepts are referred to as nationals and the rest as aliens. He, therefore, writes that the elements of morality, humanism have no place in these western ideologies. He points out that these man made concepts are devoid of any spiritual elements.<sup>253</sup>

This position has resulted in a deep rooted caste system as in Hinduism, the divide between the black and white in USA and the apartheid in Africa. All this has resulted in bloodshed and misery for hundreds and thousands across the globe.<sup>254</sup>

As against this the Quran says,

"Mankind, we created you from one man and woman, and then divided you into nations and

<sup>&</sup>lt;sup>253</sup> Tafhim al-Quran, Vol. V, p. 95. See also, Maslah-i Qawmiyat pp.130-131.

<sup>&</sup>lt;sup>254</sup> Tafhim al-Quran, Vol. V, p. 96. See also Sirat-i Sarwar Alam, vol-I, pp. 730-731

tribes so that you may recognize one another. Indeed, the most honorable among you in the sight of Allah is one who is the most pious among you". 255

The Holy Prophet Muhammad (peace be on him) has declared in his farewell hajj:

"No Arab has any superiority over a non-Arab Nor does a non-Arab have any superiority over an Arab. Nor does a white man any superiority over a black man, or black man any superiority on the white man. You are all children of Adam and Adam was created from Clay". <sup>256</sup>

These and other verses of the Quran<sup>257</sup> and the sayings of the Holy Prophet<sup>258</sup> are international charters for all humanity without the distinction of caste, creed and religion. Islam being a universal religion, its message is for all humanity and for all times to come. The best among you is one who is known for his piety and moral excellence and not for his / her race, colour or country.<sup>259</sup>

Discussing the concept of democracy, Mawdudi writes that the western democracy, political and legal sovereignty rests in the hand of the people and they are free to legislate and frame laws as per the will of the majority people. Religion has no role in the constitution of the state.<sup>260</sup> When compared to this in Islam

<sup>258</sup> Tafheem al Quran, vol, V, pp.97-98.

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<sup>&</sup>lt;sup>255</sup> 49:13. See also 4:1.

<sup>&</sup>lt;sup>256</sup> Muslim, Kitab al-Haj, p. 70.

<sup>&</sup>lt;sup>257</sup> 4:1, 75:39, 16:97.

<sup>&</sup>lt;sup>259</sup> *Islami Riyasat*, pp. 479-481 and 540-542. See also *Masla-i Qawmiat* 34-35,56-57, *Tahrik-iAzadi-i Hind Awr Musalman* vo.1, pp282-283.

<sup>&</sup>lt;sup>260</sup> Islami Riyasat, pp.540-542 See also, Islami Nizam-i Zindagi, p.308.

legislation has to be as per the *Shariah* law, i.e., the Quran and the *Hadith*. Men can only legislate when there is no guidance available in the *Shariah*. The leader, i.e., the caliph holds power on behalf of God, being His vicegerent. Therefore, the fundamental difference between western democracy and the Islamic democracy lies between the nature of the role head of the state has to play. The chief of the western democracies works and legislate on behalf of his people who elect him but the leader of the Islamic state, i.e., the caliph works on behalf of God and acts as per the *Shariah*.<sup>261</sup>

Discussing the formation of national democratic and secular state in India, Mawdudi writes that it will be a state which will be governed by the non-Muslim majority. It is therefore, not necessary that it will be a non-Hindu state. To establish his point, Mawdudi writes, that in the provinces where the congress is in power and where non-Muslims are in majority, saraswathi puja is performed, the slogans of Jai Shri Ram and Vande Mataram are chanted. Muslims are discriminated in appointments. Therefore, in such circumstances how can a Muslim accept such secularism and democracy. 263

He further writes, that wherever there exists the concept of majority and minority, the minorities are discriminated on the basis of religion, race and language and are given some rights, which are mostly on paper. The majority always tries to suppress the minority. It desires that the minority shall merge with the majority.

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<sup>&</sup>lt;sup>261</sup> *Islami Riyasat*, pp. 480-481.

<sup>&</sup>lt;sup>262</sup> Siyasi Kashmakash, vol.II, pp. 126-127.

<sup>&</sup>lt;sup>263</sup> Siyasi Kashmakash, vol.II, pp.127-128 and 129-147, See also *Tahrik-i Azadi-i Hind*, p.286. This was when the government of India Act 1935 was passed in five provinces of North India.

Discussing the concept of capitalism, Mawdudi writes, that it is the out come of renaissance, industrial and French revolutions. This provided liberty to each and every individual to achieve any thing as per his /her desire, capacity and ability. The division of religion and polity into two different spheres created a new concept in which neither the state, nor the church, nor the society had any role to restrict or place any breaks in the progress of an individual. Every individual is free to achieve any amount of progress. It even believed that progress of the society also lies in unlimited freedom to all individuals. The first principle of capitalism is free enterprise. Mawdudi also points out the discrepancies of the capitalist system. He writes that it provides unlimited powers to individual ownership and hardly imposes any legal or moral restrictions. Therefore, all means of production rests with the capitalists. The capital system provides all opportunities to generate wealth by all means, which involved exploitation, un-ethical and immoral practices. In this system insurance company, provident funds, stock markets operate freely. All this is against the rules of Shariah. 264

The capitalist system mainly depends on the generation of interest which is most dominant aspect of this system. Whereas taking or giving interest is fundamentally against the principles of Islam. As a result of this capitalist system wealth is accumulated in the hands of few individuals and there is hardly any scope for circulation of the wealth. In Islam, however, to avoid the rich become richer and the poor became poorer, Islam wants to establish an economically just and balance society.<sup>265</sup>

<sup>&</sup>lt;sup>264</sup> Maulana Mawdudi, Islam awr Jadid Mashi Nazriyat, p.21, Mashiat-i Islam, p.52.

<sup>&</sup>lt;sup>265</sup> Islam awr Jadid Maísh-i Nazriyat, pp.36-37, See also Mashiat-i Islam, pp.52, 134.

The capitalist will have complete control over the market which is basically against the interest of the society. The multi nationals, holds sway over the market which makes life difficult for the small entrepreneur. Capitalism divide the society into have and have nots. Its leads to a unfair trade, struggle and competition. On the other hand Islamic envisages a system in which the richer classes of the society are required to share their wealth with the poor, the needy and the destitute by means of paying *Zakat*, *Sadaqat*, *Kaffarat*, *Fitrah* and other forms of charity. Islam envisages a system which takes care of all the section of the society. <sup>266</sup>

According to Mawdudi, socialism and communalism came into existence as a reaction to feudalism and capitalism. It was propounded by Karl Marx and Lenin. Though socialism and communism are different in their means and mechanism but the spirit and purpose is the same. Socialism out rightly discards the 'right of ownership', which they regarded as a root cause of all evils. If the articles of the daily use remain under the ownership of certain individuals it is acceptable but if the land, the industry and other institutions are privatised it leads to the generation of wealth, its accumulation in the hands of few persons and the wealth will not be circulated, adversely effecting the other classes of the society. Socialism discards individual ownership and talks of nationalisation of all firms and companies and its income to be distributed among its workers.<sup>267</sup> The state must take over the entire economy under its control and then distribute the wealth equally among its citizens.<sup>268</sup>

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<sup>&</sup>lt;sup>266</sup> Islam awr Jadid Mashi Nazriyat, pp. 83, 85,127.

<sup>&</sup>lt;sup>267</sup> Islam aur Jadid Maashi Nazraiyat, pp. 22-45 and 46-48. See also Mashiat-i Islam, p.56.

<sup>&</sup>lt;sup>268</sup> Islam aur Jadid Maashi Nazraiyat, pp. 53-54 and 62-67. See also Islami Nizam-i Zindagi p.371.

Mawdudi writes that it is not simple and easy to transit from capitalism to socialism, from individual ownership to nationalisation. The result of this transition was a great upheaval which resulted in the death of hundreds and thousands of people, displacement of millions, punishments and exile of thousands of people. Apart from this the other negative aspect is the elimination of religion, morality, humanism and honesty.<sup>269</sup>

Mawdudi, writes that the people living in socialistic countries were deprived of their fundamental rights like freedom of speech and liberty. Whoever ventured to question was imprisoned or sent into exile. In view of censorship imposed by the state, the facts, reality and the misery of human being was suppressed.<sup>270</sup>

Mawdudi, further writes, that such system have sapped the abilities and potential qualities of an individual. The growth of an individual is thus snapped. The most important thing required for the growth of an individual is freedom of which he/she is totally deprived in socialist system. In fact it is destructive for the entire humanity writes Mawdudi.<sup>271</sup>

Mawdudi, writes that socialist do not believe in divine guidance or spiritual values. They also do not believed in the concept of lawful and unlawful because for them the law promulgated by the state is final. Therefore, in such a system, corruption, dishonesty and cheating would be rampant. <sup>272</sup> In

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<sup>&</sup>lt;sup>269</sup> Islam aur Jadid Maashi Nazraiyat, pp. 55-56. See also Mashiyat-i Islam, p.384.

<sup>&</sup>lt;sup>270</sup> Islam aur Jadid Maashi Nazraiyat, pp. 56-57. See also Mashiyat-i Islam, pp.384-385.

<sup>&</sup>lt;sup>271</sup> Maeshiat-i Islam, p. 54. See also Islami Nizam-i Zindagi, p.371.

<sup>&</sup>lt;sup>272</sup> Islam aur Jadid Maashi Nazraiyat, p. 57.

socialist country writes Mawdudi the government is in the hands of the dictatorship of the communist party. The party only holds the ownership of the land, industry and institutions and the common man remains helpless and powerless.<sup>273</sup>

According to Mawdudi socialism regulates the entire economic matters and the rest of the matters revolve around it. Economy is the most central issue. All matters whether moral values, history, science etc would revolve only around the economic aspects. Because of this one sided policy the balance in life is lost. 274 Mawdudi, therefore, writes that socialism is not a natural solution to the economic issues. In fact it is a very unnatural solution. The fascists presented yet another solution, i.e., national socialism which allowed individuals to hold the economic resources in the larger interest of the people of the society with state control over it. Mawdudi writes that even this is not very different from the ideology presented by the socialism. 275

After having discussed at length the negative impact of capitalism and socialism Mawdudi explains us, as to how Islam resolve this problem. The fundamental principle of Islam is to allow the natural principles of life in each and every aspects of human life. The other important aspect on which Islam lays great emphasis is to inculcate in human mind the concept of morality and ethics. The third basic principle, writes Mawdudi is the use of the force and might of the state only when it is absolutely necessary and

<sup>&</sup>lt;sup>273</sup> Maieshat-i Islam, p. 57. See also Islam ka Mashi Masla awr us ka Islami Hal pp.21-25.

<sup>&</sup>lt;sup>274</sup> Maieshat-i Islam, p. 56.

<sup>&</sup>lt;sup>275</sup> Maieshat-i Islam, p. 56.

inevitable.<sup>276</sup> By the application of these three fundamental principles, writes Mawdudi, Islam tries to remove all unnatural means and mechanism in the economic sphere of life. He writes that Islam allows every individual to freely participate in the economic affair as per his/her capabilities but only by using the natural means. Unnatural ways and means and mechanism of earning are not allowed in Islam. The Islamic state imposes restriction in order to stop injustice to others.<sup>277</sup>

Mawdudi, writes that Islam recognises the right of individual to explore the economic resource as per his/her ability, capacity and their liking. But it is does not allow to him/her to select such methods, means and mechanism which would destroy the morals and character of the society. Islam implements the rule of lawful and unlawful in the process of earning. It abolishes things like intoxicant, fornication, adultery and prohibits the give and take of interest (*Riba*). 278 In fact Islam abolishes all such mechanism of earning which harm the interest of others. Apart from these Islam also taboos all such methods which benefits individuals but adversely effects others in the society. Therefore, in Islam bribe, theft, gambling and hoarding are prohibited. It bans all such businesses which would lead to conflict and litigation. Mawdudi, writes that if we examine the present day means adopted by those who have become millionaires over night are only those who have adopted all such mechanism which have been declared unlawful by Islam.<sup>279</sup>

<sup>&</sup>lt;sup>276</sup> Maieshat-i Islam, p.57.

<sup>&</sup>lt;sup>277</sup> Maieshat-i Islam, p. 57.

<sup>&</sup>lt;sup>278</sup> Mashiat-i Islam, pp. 58, 83-89, 122-123,150, Quran ki Mashi Talimat, pp.24-31, Islami Nizam-i Maishat kay Usool wo Maqasad, p.13-14, Islami Nizam-i Zindagi, p.372, 5:90, 24:19,2,33, 2: 275-280, 3:130.

<sup>&</sup>lt;sup>279</sup> Mashiat-i Islam, p. 58. See also 2:188, 283, 5:38, 5:90, 83:3, 4;10, 3:130,161.

After having declared unlawful means of earning, Islam accepts ownership of an individual who is willing to earn by lawful means. Even then it does not allow full freedom and it imposes certain restrictions. Mawdudi, writes that there are three ways through which an individual can make use of his legally earned income. Either he can spend it or invest it or accumulate it but Islam imposes certain restriction on all the three.

Islam imposes restriction on such ways of spending wealth which leads to the destruction of the society, namely, gambling, wine, women and cup, dance and immoral practices. An individual is allowed to spend moderately upon himself, his family and relatives. Extravaganza is not allowed in Islam. After spending moderately Islam has shown the path to use the left over income for the welfare of the relatives, the poor, the needy and the destitute.<sup>280</sup>

Those who want to opt for the second option, i.e., to invest and double their wealth are not allowed to invest their money on interest which is unlawful in Islam.<sup>281</sup> Islam also denounces the accumulation and detention of wealth as well. This is in fact done in order to circulate the wealth. Those Muslims who hoard the wealth have to pay the *Zakat* at the rate of 2.5 percent to the poor, the needy and the destitute, travellers, those under debt, preachers.<sup>282</sup> The other mechanism adopted by Islam for the distribution of wealth is the payment of *Sadaqat*, *Kafarat*, *Fitrat* and through inheritance. By means of these mechanisms, wealth would necessary float from one family to the other and place restriction on hoarding of wealth.<sup>283</sup>

<sup>&</sup>lt;sup>280</sup> *Mashiat-i Islam*, pp.58-59.

<sup>&</sup>lt;sup>281</sup> Mashiat-i Islam, pp.59-60.

<sup>282 9.60</sup> 

<sup>&</sup>lt;sup>283</sup> *Mashiat-i Islam*, p. 63.

Maulana Mawdudi, concluded by saying that the capitalism and socialism are contrary to each other, where as the foundation of Islam rests on belief in God, Prophethood, implementation of the commandments of God. The economic system of Islam works on divine guidance. The goal of Muslims is to adhere to the teachings of *Shariah* in order to achieve the pleasure of God in the hereafter.<sup>284</sup>

On the basis of Islamic belief mentioned above, Islam gives a full fledge, moral, legal and a system which govern all aspects of human life. Where as there is no such provision in the western concept which has been discussed above. The collective Islamic system gives basic importance to the freedom of an individual but imposes certain limitation in order to safeguard the impact of ill effects on the society. Self Islam lays great emphasis on developing an ethically and morally sound society in which there is an equal opportunity for all individuals. It creates co-ordination between the different sections of the society. It works for equal and just distribution of wealth.

Mawdudi writes that the entire world is a witness to the ill effects of these western ideologies, especially socialism. Examples of Russia and China are before us. Under the personality cult, Stalin was raise to the level of God. Leo Shaw Chi has to face the wrath of the people.<sup>286</sup>

Mawdudi concludes by stating that the divine message of Islam provides guidance in each and every aspect of our lives.

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<sup>&</sup>lt;sup>284</sup> Maulana Mawdudi, *Istifsarat*, Vol. I, p. 407. See also *Islam awr Jadid Mashi Nazriyat*, p.

<sup>&</sup>lt;sup>285</sup> Istifsarat, Vol. I, p. 399.

<sup>&</sup>lt;sup>286</sup> *Istifsarat*, Vol. I, p. 400.

## Chapter – 7

## Maulana Mawdudi's views On Composite Nationalism and Two Nation Theory

The Muslims of the sub-continent were grousing in dark between 1925-1940, after the failure of khilafat movement, till the 'Resolution for Pakistan' was passed. During this period they were leaderless and had no common goal or manifesto. Leading Muslim intellectual like Mawlana Azad had joined Congress and the *Ulama* like Mufti Kifayatullah, Mawlana Ahmed Sayeed, Mawlana Hussain Ahmed Madani of Jamiat-i Ulama-i Hind supported the Congress. Ubaidullah sindhi believed that Western Nationalism would emancipate the Muslims. The Hijrat movement had failed. Muhammed Ali Jinnah who was proclaimed as the ambassador of 'Hindu Muslim unity', had migrated to London due to the prevailing circumstances and deep depression. Later Muslims realizing his organizational capacities invited him back. He, therefore, returned to India in 1934 and successfully revived the Muslim League. It was under his leadership the 'Resolution for Pakistan' was passed at Lahore in 1940. By then Muslims were divided in two camps, one was with the Muslim league and the other with the congress.

During the struggle of the freedom movement, the most important issue which concerned Mawdudi was about the national and religious identity of Indian Muslims and their position in the future India. The thought which was haunting the mind of Mawdudi was whether the liberation of the country from the clutches of British Raj will bring religious, cultural and national freedom to the Muslims. Whether the Muslims will be a part of government after independence. If a democratic, national states, a state without religion is established, then what will be the status of Islam and Muslims. We must try to establish a Dar al-Islam, if not a full fledged Dar al-Islam, at least in free India where Muslims have independency to carry out their religious, social, cultural and economic affairs themselves with governing authority. Which he called a state within state. He presented three outlines for future India, i.e., International Federation, Cultural Zones and Transfer of population within specified period and partition of the country. He neither had faith in a 'Composite Nationalism' proposed by the Congress nor Muslim Nationalism as proposed by the Muslim league. As a Muslim intellectual, Mawdudi, had his own view point. He was of the view that neither composite nationalism nor Muslim nationalism are Islamic in their orientation, therefore, he warned the Muslims of the sub-continent to be beware of both. Though he was not fully into politics but as a Muslim intellectual, he proposed for the Muslims of the sub-continent the Islamic concept. We, therefore, need to examine Mawdudi's views on Nationalism, Composite Nationalism, Muslim Nationalism and the Two Nations Theory.

<sup>&</sup>lt;sup>287</sup> The purpose of composite nationalism or Indian nationalism was to unite all communities into one. The other purpose was to erase their religious identity, so that they become one with the rest. The purpose was to finish their language, script, dress, culture and civilization, so that the all become one with each other.

During Freedom struggle of India the most significant political problem was of 'Nationalism'. During the days of freedom struggle the terms 'Nation', 'Nationality' and 'Nationalism' were abundantly used but there was hardly any clarity about its meaning. The Congress leadership believed that all people living in India would constitute one Nation and the people belong to different religious minorities would constitute sects but their rights would be guaranteed. To promote Indian Nationalism the Indian National Congress launched two schemes. One was the educational scheme called the *Wardha scheme* and the *Vidya Mandir scheme* the second called 'Muslim mass contact movement'. The aim of Congress was to unite all Indians irrespective of their cast, creed, region and religion, in order to achieve *Puran Swaraj* or Complete Independence from the British Crown. <sup>288</sup>

Mawlana Abul Kalam Azad, a well-known intellectual of the late 19<sup>th</sup> and early part of 20<sup>th</sup> century preached the concept of Hindu Muslim unity through his generals *Al-Hilal* and *Al-Balagh*. After the failure of *Khilafat* movement he advised the Indian Muslims to join Indian National Congress. He was appointed as the president of All India Congress Committee. Maulana Mawdudi, who held Azad in high esteem initially and considered him to be the successor of Shaikh Ahmad Sirhindi and Shah Ismail was stunned at this call of Azad. He called it as the greatest tragedy of this century. <sup>289</sup>

<sup>&</sup>lt;sup>288</sup> Maulana Mawdudi, *Siyasi Kashmakash*,vol.II, pp.169,185.

<sup>&</sup>lt;sup>289</sup> Siyasi Kashmakash,vol.II, pp.71-72 See also *Tahrik-i Azadi Hind Awr Musalman*, vol.1. pp.177-179, 423.

Azad championed composite nationalism as a political counter part of religious universalism and as a political substitute of the older universal pan-Islamism as against Iqbals concept of separate state for the Muslims. The majority of Muslim people supported the views of Iqbal and Jinnah but the Ulama of Deoband agreed with Azad. Iqbal's political thought became the main inspiration of the Pakistan movement and that of Azad the rallying point of Muslims towards 'Composite Nationalism' in India especially after 1947. From his rigidly traditional positions, Azad departed in 1920 after the failure of the *Khilafat* movement and found a basis for the political alliance with Indian National Congress. Azad had two main arguments against the creation of Pakistan. Firstly, he favored the role of a powerful diaspora of the Muslims in India and secondly, he considered the separation of India as harmful for Muslims of the sub-continent in the long run. He was also opposed to unitary government for the whole of India. In 1946, he favored a federal constitution with a weak center and provinces holding residuary powers.<sup>290</sup>

Azad sought the basis of his political alliance with Indian National Congress, on the basis of the following Quranic verses and the *Mithaq-i Madinah*:

"Serve Allah, my people for you have no god but Him". 291

The *Mithaq-i Madinah* contains the following clause, i.e., the Jews of Bani Awf will be a part of the Muslim *ummah*. The Holy

<sup>&</sup>lt;sup>290</sup> Aziz Ahmed, *Islamic Modernism in India and Pakistan*, pp.186-189.

<sup>&</sup>lt;sup>291</sup> 7:59, 65, 85.

Prophet (PBUH) said, due to an agreement between the Jews and the Muslims, they will be considered as one *ummah* and therefore, there will be no discrimination between them. According to Maulana Mawdudi, it was a time bound agreement for the sake of a military alliance. Therefore, it will be improper to refer to it as composite culture as it is used in the present day political terminology.

He found that the convent between Prophet Mohammed and the people of Madinah included Jews and Pagans, where in Muslims as well as non-Muslims parties were described as a single community. Azad's conversion to Indian Nationalism was final and irrevocable and he continued to identify himself with congress until the end.

Mawdudi, was bitterly critical of the concepts of Composite and territorial Nationalism, proposed by Maulana Hussain Ahmed Madani in his work *Muttahida Qawmiyat aur Islam*. Mawdudi writes that Moulana Hussain Ahmad, convinently ignores the role and struggle of Jamaluddin Afgani, Mohammed Abduh, Mohammed Ali, Shaukat Ali, Iqbal and Azad who raced a banner of revolt against Europe when it was dividing the Muslims on the basis of race, language and nationality.<sup>292</sup>

The *Jamiyyat al-Ulama*, the religio-political organization of Muslims divines, established in 1919 also held similar political views. Rasheed Ahmed Gangohi, one of the founder members of the Deoband seminary criticized Sir Syed Ahmed Khan's Islamic

<sup>&</sup>lt;sup>292</sup> Tahrik-i Azadi Hind Awr Musalman, vol.1 pp.316. See also Masala-i Qawmiat, p. 84.

separatism and approved political association of Muslims with Hindhu's as early as 1888 with certain qualifications. Mahmud al-Hasan, his disciple had committed himself more firmly to an alliance with the Congress. By 1927, *Jamiyyat-al Ulama* had fully committed itself to Azad's theory of composite nationalism. Later this theory was also supported by Anwar shah and Hussain Ahmed Madani who migrated to Hijaz. Between 1940- 47 the *Ulama* of Deoband and *Jamiyyat al –Ulama* Hind vehemently opposed the Pakistan movement.<sup>293</sup>

Initially Maulana Mawdudi opposed Indian Nationalist stand of Madani, also of the Deoband *Ulama* and the Pakistan movement between 1937-47. He established *Jammat-i-Islami* in 1941 and assumed its leadership. The *Jammat* was a disciplined organization with its units in every state of the union. Basically a religious organization which discusses the socio-economic and political issues.

In fact the establishment of the Jammat-i Islami was due to the wide ranging debate on the political future of the India in the 1930's. Mawdudi too like the other participants in this debate, wanted freedom: "To put an end to the British rule is absolutely necessary, rather obligatory. No true Muslim can reconcile himself to slavery: <sup>294</sup> He too was committed to democracy: "No sane person can oppose democracy *per se*, and say that India should opt for

<sup>&</sup>lt;sup>293</sup> Islamic Modernism in India- Pakistan pp. 186-194.

<sup>&</sup>lt;sup>294</sup> Siyasi Kashmakash, Vol 1, pp 27-28 See also *Tahrik-i Azadi Hind Awr Musalman*, vol.1 pp. 323.

monarchy, autocracy or any other form of government.<sup>295</sup> The areas where Mawdudi differed with others was the way of life in free India, the values on which it's culture was to be based, especially the place of Divine Guidance in it. Should freedom mean only a change of hands, i.e., the natives replacing the aliens, or should it usher a good society, questions Mawdudi. The good society, said Mawdudi, cannot be visualized by mere imitation of the west and whole sale adoption of western civilization. <sup>296</sup>

Mawdudi, criticizes Hussain Ahmad Madani's concept that Nations are born out of territorial boundaries. He questions the validity of his statement by citing the examples of U.S.A. Do the blacks, the red-Indian and the White constitute a White Nation? Do the Germans and Jews constitute a nation? It is a fact that people of other countries would refer to the black and white as Americans. However, both blacks and white are two different nations and not one. Likewise writes, Mawdudi the Hindus, the Muslims, the Sikh, the Christians and the Zoroastrians living in India, cannot constitute one nation. They are different.<sup>297</sup>

Around the same time Maulana Hussain Ahmed Madani, president of *Darul Uloom Deoband*, in his work *Muttahidah Qawmiyat awr Islam* supported the concepts of secularism and composite Nationalism as projected by the Congress party.<sup>298</sup> Mawdudi writes that Maulana Hussain Ahmad's contention that the

<sup>&</sup>lt;sup>295</sup> Siyasi Kashmakash, Vol 1, p 204.

<sup>&</sup>lt;sup>296</sup> *Siyasi Kashmakash*, Vol 1, pp. 176-208.

<sup>&</sup>lt;sup>297</sup> Masla-I Qawmiyat, pp.77-85. See also Tahrik-i Azadi Hind Awr Musalman, vol.1 pp.315-316.

<sup>&</sup>lt;sup>298</sup> Masla-i Qawmiyat, pp.81-87.

Holy Prophet had signed a packet between Muslims and Jews based on which, Maulana, propagated a bond between Hindus and Muslims in India is not correct because the term used was in the packet was *millat*. It was a temporary military alliances which was over after three years. Therefore, Mawdudi writes, that comparing the *Mithaq-i Madina* with composite Nationalism is absolutely wrong. Mawdudi was also critical of Moulana's equation of the councils, the boards, the district boards, the educational association with composite nationality, in which Muslims not only participate but strive hard for its membership. Mawdudi, writes that for the sake of major sin, a minor sin cannot be permitted. The severity of the sin manifolds when the majority in power is of non-Muslims.<sup>299</sup>

Territorial Nationalism means, when a person in his personal capacity whether Muslim, Hindu or Sikh is not prevented from obtaining the Nationality. To achieve this, efforts shall be made to bring people together by means of common culture, habits, mentality, and style of living. Efforts should be made to evolve a common goal, a common culture and collective behavior. To attain this the Wardha and the Vidya Mandir schemes were started by the congress.<sup>300</sup>

Mufti Kifayatullah, President of *Jamiat-i Ulama* writes that Moulana Mawdudi has strong evidence in support of his argument, therefore, there is no need of a further debate and

<sup>299</sup> Masla-i Qawmiyat, pp.95-96 See also Tahrik-i Azadi Hind Awr Musalman, vol.1 pp.324-325, 322.

<sup>&</sup>lt;sup>300</sup> Masla-i Qawmiyat, pp.101-105 See also Tahrik-i Azadi Hind Awr Musalman, vol.1 pp.328-331.

discussion. <sup>301</sup> Mawdudi, was not against patriotism and freedom movement. Like Iqbal he was against nationalism (*watan parasti*). He said the concept of territorial nationalism is against the spirit of Islam. He believed that to worship the country and to hold the land, rivers, mountains are forbidden. To hold them sacred is not only wrong but prohibited. The love of the country is but natural, but one cannot sacrifice religion and faith in the name of the love of the country. Mawdudi was keen that Muslim shall not fall prey to such un-Islamic view. <sup>302</sup>

Mawlana Mawdudi, no doubt criticized the concept of Nationalism but supported the two nation theory presented earlier by Iqbal. Mawdudi, presents a more logical argument in favor of two nation theory when compared with his contemporaries. He writes that despite the fact that Hindus and Muslims have lived with each other for the last 700 years, yet their habits, culture, emotions and feelings are quite different. For instance a thing which is sacred in the eyes of Hindus is quite the opposite in the eyes of the Muslims. He further writes that in all festivals and day to day ceremonies from the day of birth till the day of death, the Hindus celebrate their festivals with Hindus and likewise Muslims with Muslim. Mawdudi writes that Muslims are discriminated in every aspect of economic sphere which includes, jobs, industry, agriculture etc. They are not

Mufti Kifayatullah(1875-1953), was a jurist of high rank. His *fatawa* were published regularly in *al-Jamiat*. As a president of the Jamiat-i Ulama-i Hind, he defended Maulana Mawdudi and went on to say that there is no point in defending something which is undefendable. Ishtiyaq Hussain Qurashi, *Ulama in politics* pp. 351-352

<sup>&</sup>lt;sup>302</sup> Masla-i Qawmyat, pp.44-45,51,144 See also Tahrik-i Azadi Hind Awr Musalman, vol.1.71-72.79.95.

given their due representation in state assemblies, municipal committees, local and district boards. Mawdudi, further writes on the basis of different circular issued by different officers, Vandemataram and slogans of Jai Ram Ji Ki are pronounced in schools. Cow slaughter is banned and many such other orders would lead to the formation of a Hindu state. Mawdudi, concludes by saying that under these circumstances it is difficult to even imagine that Hindus and Muslims who are ideologically pools apart would subscribe to the composite nationalism. Mawdudi, further writes that the Muslims constitute an *ummah* or a nation, which has a distinct moral, ethical, social, economic and political system. Therefore, Hindus and Muslims theoretically and practically are two different nations and are pools apart. 303

Mawdudi, also criticized the Muslims League's concept of Muslim nationalism. He writes that Muslim League leadership is western oriented but being Muslims they are also interested in Islam. The League leaders have borrowed their political views from Western sources, but being Muslims, whatever they want to project they do it under the banner of Islam. They neither have the knowledge of Islam nor the wisdom, therefore, their thinking, acts and deeds are at variance.<sup>304</sup> The result is the mix-up of the western political theories with Islamic terminology, therefore, their path is like the path of those who are the champions of

<sup>&</sup>lt;sup>303</sup> Siyasi Kashmakash, Vol.II,pp.122-128 See also Tahrik-i Azadi Hind Awr Musalman, vol.1.282-283, 478-479.

<sup>&</sup>lt;sup>304</sup> Siyasi Kashmakash, Vol.III,p.127 See also *Tahrik-i Azadi Hind Awr Musalman*, vol.2. pp.137-138.

composite nationalism. The concept of Muslim league is totally at variance with the concept of Islam in the following aspects writes Mawdudi: their speeches, their resolutions, their writings clearly indicate that their concept of 'Muslim Nation' is to unite the Muslims against the Hindus to protect their national interest. As the freedom fighters united against the British to obtain independence, the champions of Muslim league have targeted the Hindus by uniting the Muslims against them. As a result of this Islam and Muslims have became a party to it and are being targeted. Therefore, the Hindus consider the Muslims as their political and economical rivals. This has created an adverse impact and has become a great impediment in the programs of the Muslim community in the sub-continent.<sup>305</sup>

Mawdudi, points out the contradictions in the theory of Muslim nation as propounded by the leaders of the Muslim League. He writes that the Western concept of economy and polity which they present are out rightly contrary to the Islamic concepts. On the one hand they talk of a government. Based on Islamic concepts but cite and favor such Muslim governments and nations which are basically un-Islamic. They define the principals of Islamic economy but favor the western principles; they talk of the government of God on the one hand but favor the establishment of their government on secular and democratic pattern on the other. Lastly they express great pride over the medieval Muslim kingdom and culture and its

<sup>&</sup>lt;sup>305</sup> Siyasi Kashmakash, Vol.III,pp.127-128 See also *Tahrik-i Azadi Hind Awr Musalman*, vol.2. pp.137-138.

protection but extends support to those who are responsible for its destruction. Most of the persons who are instrumental in virtually running the party, i.e. Muslim league have no idea of Islamic state, then how can one expect from such a party that it would implement an Islamic order in their proposed Pakistan.<sup>306</sup>

Maulana Mawdudi, writes that it is also essential to examine their methodology through which they want to establish an Islamic state. They are of the view that in such of those province in which Muslims are in majority they would initially establish Muslim government by applying the British secular constitution and after Muslim gain power, it would slowly transit and implement the Islamic government. Mawdudi, outrightly rejects this viewpoint of Muslim league and cite the examples of Afghanistan, Iran, Iraq, Turkey and Egypt and questions have they succeeded in established a Islamic state. Mawdudi, thus conclude by writing that it is altogether different to be Muslim by birth or simply by the term and to be a Muslim whose aim of life and goal is to be practically a Muslim in every sphere of his/her life. Muslims who are devoid of Islam ethically, morally and spiritually and who are Muslims simply by birth will not be able to establish a *Hukumat-i Ilahiah*. 307

Mawdudi, writes, "as a Muslim it does not concern me that in India where ever Muslims are in majority, they will be able to form the government, what concerns me utmost is whether in Pakistan the foundation of the governmet would be on the basis of

 <sup>&</sup>lt;sup>306</sup> Siyasi Kashmakash, Vol.III,p.128 See also Tahrik-i Azadi Hind Awr Musalman, vol.2.p.137.
 <sup>307</sup> Siyasi Kashmakash, Vol.III,pp.129-130 See also Tahrik-i Azadi Hind Awr Musalman, vol.2.pp.140-141.

Gods sovereignty or a western concept of manmade democracy". If it is on the earlier basis, it will definitely be a Pakistan but if it on the latter then it is no Pakistan. Mawdudi writes, if Pakistan is established in the latter patern then, Muslims would perform such duties and functions which are performed by the non-Muslims. Instead of Ram Das, Abdullah Khudai is holding the fort, still it is not Islam. Mawdudi, writes that this Muslim Nationalism is as harmful as the Indian Nationalism.<sup>308</sup>

He called upon the people to consider these basic issues. He reminded the Muslims that the real character was, that of party, which has a world outlook adhere to certain moral standards, and bears a message for humanity. Islam, he emphasized was not a cultural tradition in which one is born but it requires conscious believe in world view involving one's behavior in every walk of life, to qualify as a Muslim. Anyone could become a Muslim, irrespective of his parentage, domicile, race, color or language. The way of life that Islam preaches could not be tied down to degenerate Muslims society and it's so called National interest.309 He further writes that Islamic party must be truly universal in its approach. He writes, "We regard our problems, as the problem of life of all human being, and we offer in the light of the Book of Allah and the Sunnah of his Prophet such solutions to these problems as we would ensure will bring prosperity for all.<sup>310</sup>

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<sup>&</sup>lt;sup>308</sup> Siyasi Kashmakash, vol.III,pp.127-130 See also Tahrik-i Azadi Hind Awr Musalman, vol.2. 102.

<sup>&</sup>lt;sup>309</sup> Siyasi Kashmakash, vol.I,pp.39,42,47. See also Tahrik-i Azadi Hind Awr Musalman, vol.1,pp.109-112.

<sup>&</sup>lt;sup>310</sup> Rudad-i Jammaat-i Islami vol 1 p. 8. See also Tahrik-i Azadi Hind Awr Musalman, vol.2.117-118.

## Chapter - 8

## Maulana Mawdudi and Pakistan

After the British rule was over the country was divided into two parts, based on the concept of two-nation theory. That part of the country which had Muslim majority became Pakistan, i.e., east and west Pakistan and the rest became India. Pakistan was established in the name of Islam, which in fact means the establishment of a Islamic state. After independence it was the duty of the government in power, i.e., Muslim League to cancel the British law of 1935 and replace it with Islamic law. But no such change was effected and the league on account of their own interest gave a different interpretation of their promises made during the preindependence time. It was therefore, essential to awaken the nation in this regard. They were to be reminded that simply acquiring the piece of land and naming it Pakistan will not make Pakistan Islamic. Sincere efforts were required to make Pakistan an Islamic state by totally overhauling its executive, judiciary, legislature and other organs of the state.

Maulana Mawdudi, the torchbearer of the Islamic State evolved the theory of *Hukumatt-i Ilaha* and *Iqamat-i Din* for the establishment of an Islamic State in Pakistan. He was careful when he pronounced the establishment of an Islamic state. He said it is a time consuming exercise to transform the western oriented system to an Islamic system. Therefore, it should be implemented in a gradual process.

The basic points against which revolves his theory of an Islamic state are:

- The establishment of the sovereignty of God.
- The establishment of His commandments and the *Sunnah* of the Holy Prophet.
- The Vicegerency of man on behalf of God.
- Government by elected parliament members.
- Implementation of the principle of *Shura*.
- Islamic constitution.
- Establishment of free and independent executive, legislative and judiciary.

He suggested the establishment of an Islamic constitution, reforms in legal system, changes in method of election, establishment of democracy. He discussed the position of women in an Islamic state and the concession which could be given to non-Muslims living in Pakistan. He also suggested that we need to fight the evil effects of socialism and other western ideologies.

Immediately after the partition of India, Mawdudi along with his associates migrated from Pathankot, on August 30<sup>th</sup> 1947. His aim and object was to transform the Muslim nationalism propounded by Muslim League into Islamic Nationalism. He wanted Pakistan to become '*Mumlikat-i Khudad Pakistan*'. To achieve this goal he did every thing possible, using all his limited resources within the frame work of Islamic law and morality.

To achieve his goal he started a mass movement called *Matlab-i Nizam-i Islami*, the aim of which was the establishment of an Islamic order. After an struggle of nineteen months the constituent assembly of Pakistan passed the objective resolution on 12<sup>th</sup> March, 1949. After the establishment of Pakistan this was the first political victory of Mawdudi because this resolution contained the following important clauses:

- i. Sovereignty belongs to Allah.
- ii. Shariah forms the basis of the law.
- iii. Laws which are repugnant to Islam, will be abrogated.
- iv. The government will not over step the limits laid down by the *Shariah*.<sup>311</sup>

After this initial success Mawdudi continued his struggle for the establishment of an Islamic constitution. He criticised strongly the interim report of basic principle committee, because it did not contain even a single clause, characteristic of an Islamic state. The divine law was ignored.<sup>312</sup> People having secular approach were spreading rumours that within in the Muslim religious *ulama* there is no consensus. They are loggerhead with each other. Therefore, it is impossible to establish an Islamic state. In view of these developments a meeting of a group of 31 leading ulama belonging to different schools of thoughts from the Deoband, the Barelvi school,

Maulana Mawdudi ki Taqrir, Vol. II, pp. 185-191, reproduced second time in Tarjuman al Quran, August 1981, Vol.95 No.6. pp. 44-48.

<sup>&</sup>lt;sup>311</sup> Islami Qanun, p. 46. See also Tarjuman al Quran, vol 32, No.1, pp.12-32, Jamat-i Islami ki Dasturi Jadojahd,pp. 34-36, Maulana Mawdudi Ki Taqarir, vol.I, pp.346-345.

the Ahl-i Hadith and the *Shiite* was convened successfully under the chairmanship of Maulana Syed Suleman Nadwi at Karachi. Maulana Mawdudi was its convenor. This assembly after long deliberation approved the following 22 basic principles of the Islamic constitution in January 1951.<sup>313</sup>

- (1) Sovereignty of the State vests in God.
- (2) The law of the land shall be based on the holy Quran and the *Sunnah*.
- (3) The state shall be governed on the principles and ideals of Islamic ideologies.
- (4) The state shall promote virtue and suppress vice.
- (5) The state shall strengthen the bonds of unity and brotherhood among the Muslims of the world.
- (6) It shall be the responsibility of the state to guarantee the basic necessities of life for all people.
- (7) The citizens shall be guaranteed all rights conferred by the *Shariah*.
- (8) No one shall be punished without being given full opportunities of defence.
- (9) The recognised Muslim schools of thought shall have within the law complete religious freedom.
- (10) The non-Muslim citizens shall have within the limits of law complete freedom of religion and in their personal law.

<sup>&</sup>lt;sup>313</sup> *Tarjuman al-Quran*, January, 1951, Vol. 35, No. 3,4.

- (11) All obligations of the state with regard to non-Muslims enjoined by the *Shariah* shall be fully honoured.
- (12) The head of the state shall always be a male Muslim.
- (13) The responsibility for the administration of the state shall vest in the head of the state.
- (14) The head of the state shall be advised by a *Majlis-i Shura*.
- (15) The head of the state shall have no right to suspend the constitution.
- (16) The head of the state shall be removable by simple majority vote.
- (17) The head of the state shall be responsible for his acts and shall not be above law.
- (18) The judiciary should be independent of the executive.
- (19) All citizens and officials shall be subject to the same law.
- (20) The propagation and publicity of all such views and ideologies which are against the ideals of Islam shall be prohibited.
- (21) The various regions of the country shall be considered administrative units of a single state.
- (22) No interpretation of the constitution, which is in conflict with the provisions of the Quran and the *Sunnah* shall be valid.<sup>314</sup>

Masudul Hasan, Sayyid Abul A'ala Maududi and His Thought, Vol. I, p. 425. Note: It was assumed that these 22 points were drafted by Mawlana Mawdudi, Maulana Mawdudi Ki Taqarir, vol.II, pp. 371-384.

In August 1952 Mawdudi presented proposals before the constituent assembly of Pakistan to enable them to frame the Islamic constitution, which will include a preamble, directive principles and fundamental rights. He also suggested certain amendments in preventive detention act and the method of election.

In 1952, when final touches were being given to the constitution, Maulana Mawdudi made some important proposals. The first and the fore most being the inclusion of the clause that no legislation shall be passed against the Quran in the operative part of the constitution and the provision that every citizen would have the right to challenge the government in the supreme court any law on the ground that it was repugnant to the Quran and the *Sunnah*. <sup>315</sup>

Maulana Mawdudi also suggested the following provisions to be made in the directive principles:

- (1) That all the existing laws will be brought in conformity with the *Shariah* within a specific period.
- (2) That moral training shall be made compulsory for all services.
- (3) That all departments of government shall extend every facility to its functionaries to fulfil their obligations as per the requirements of Islam.
- (4) That government shall promote all that is good and suppress all that is evil.

<sup>&</sup>lt;sup>315</sup> Maulana Mawdudi and His Thought, Vol. I, p. 431.

- (5) That the system of education shall be reformed in accordance with Islam.
- (6) That government shall within ten years provide all amenities to its citizen.<sup>316</sup>

He insisted that the judiciary should be free of the executive. He suggested qualification for the candidate who participate in the election, and abolition of the rule relating to the unopposed election. Women should not be allowed to participate in the constituent assemblies. The Qadiyanis should be declared as minorities and they should elect their representatives through a separate electorate. The head of the state shall not be given the power to suspend the constitution.<sup>317</sup>

After the assembly of 31 *ulama* representing the divergent school of thought passed their unanimous recommendations, Maulana Mawdudi convened a press conference to convey the unanimous recommendation of this body of *ulama*. In fact this was done to dispel the doubts that there are differences within the *ulama*.

When the Islamic constitution was being framed, a vicious campaign was launched in the press against the Islamic constitution. The opponents were of the view that the demand for Islamic constitution was merely a political stunt and that the Quran and the *Sunnah* do not throw any light on the constitution making. To refute this view point Mawdudi wrote an article in *Tarjuman al-Quran* <sup>318</sup>

<sup>&</sup>lt;sup>316</sup> *Maulana Mawdudi and His Thought*, Vol. I, p. 430. See also *Maulana Mawdudi Ki Taqarir*, vol.II, pp. 372-373.

<sup>&</sup>lt;sup>317</sup> *Maulana Mawdudi and His Thought*, Vol. I, p. 431. See also *Maulana Mawdudi Ki Taqarir*, vol.II, pp. 372-373.

<sup>&</sup>lt;sup>318</sup> *Tarjuman al-Quran*, November, 1952, Vol. 39, no. 1,2.

in which he quoted several verses of the Quran and *Ahadith* which were enough to prove that there is ample guidance available in the *Shariah* to frame an Islamic constitution. From different Quranic verses Maulana Mawdudi pointed out that the following points are the key for framing the Islamic constitution:

- i. Sovereignty of God. 319
- ii. Obedience to the Prophet. 320
- iii. Supremacy of Shariah. 321
- iv. Vicegerency and mutual consultation.<sup>322</sup>
- v. Qualifications required for the men to be elected.<sup>323</sup>
- vi. Objectives of an Islamic state. 324
- vii. Justice. 325
- viii. Fundamental rights. 326
- ix. Social welfare. 327
- x. Position of women. 328

After presenting the above mention Quranic verses and the sayings of the holy prophet, Mawdudi challenged those who had said that there is nothing in the Quran and the *Hadith* regarding the framework of an Islamic constitution. He challenged them by saying, "either submit to the demand of Islamic constitution or say frankly, we do not recognise the Quran and the *Sunnah* as a final authority". He further said, "It is unfair and dishonesty to choose a middle course, between

<sup>325</sup> 4:58, 5:8.

<sup>&</sup>lt;sup>319</sup> 10:40, 4:1-3, 3:26, 17:111, 7:54, 5:44.

<sup>&</sup>lt;sup>320</sup> 4:64,80, 57:57, 4:65, 105.

<sup>&</sup>lt;sup>321</sup> 4:59, 33:36, 5:44.

<sup>&</sup>lt;sup>322</sup> 24:55, 42:38.

<sup>&</sup>lt;sup>323</sup> 4:58, 49:13.

<sup>&</sup>lt;sup>324</sup> 22·41

<sup>&</sup>lt;sup>326</sup> 17:32,33, 4:32, 3:6, 110, 6:108.

<sup>&</sup>lt;sup>327</sup> 51:19.

<sup>&</sup>lt;sup>328</sup> 4:34.

*Iman* and *Kufr*. He insisted that the constitution should be made as per the divine instructions or it should be pronounce loudly that they favour the democracy of United States of America and Great Britain as enshrined in their constitution. <sup>329</sup>

When the second recommendations were being framed for the constitution, *ulama* of different sects met and deliberated for nine full days and presented the proposal. Maulana Mawdudi took the initiative to explain these points to the common man in a public meeting. After appreciating the positive aspects of the report, he was bold enough to point out the week aspects of these recommendations and demanded certain amendments in the constitution relating to the fields of education, finance, prohibition of drinking, gambling and prostitution.<sup>330</sup>

The family law commission appointed by the government of Pakistan, sent a questionnaire to the *ulama* requesting them to send the replies by January 15<sup>th</sup> 1956. Mawdudi wrote the replies to these queries which were published in the *Tarjuman al-Quran*, to enable the *ulama* to form their opinion. The questionnaire relates to matters which relate to Muslim Personal Law like the institution of marriage, its registration, divorce, number of marriages, maintenance, payment of dower, inheritance of paternal grandson, *hiba*, the dissolution of Muslim marriage and about the family court. <sup>331</sup>

<sup>&</sup>lt;sup>329</sup> *Tarjuman al-Quran*, October-November, 1952, Vol. 39, no. 1,2, pp. 51-52. Participating in the seminar convened by the Bar Association of Karachi, Mawdudi delivered a speech on the topic of "The codification of the Islamic constitution" in which he projected the same points. See also *Tarjuman al-Quran*, December, 1952, vol. 39, no. 3 and vol. 39 January 1953. See also M. Mawdudi *Islamic Riyasat*, pp. 309-358.

<sup>&</sup>lt;sup>330</sup> Maulana Mawdudi ki Taqrir, vol. II, pp. 385-432.

<sup>&</sup>lt;sup>331</sup> Tarjuman al-Quran, December 1955. See also T.Q Dec. 1955, vol.45, No.4, pp. 2-16, Maulana Mawdudi and his Thoughts, vol.I, pp.483-486.

The constituent assembly of Pakistan, after a gap of eight years passed the constitution of Islamic Republic of Pakistan in 1956. The preamble, the directive principles, the state policies and some other provisions of this constitution were according to Islam writes Maulana Mawdudi. He was of the view after that eight years of struggle, the opponents of Islam have agreed to the view point of Islam. He asserted that after the times of righteous caliphs and the Umayyad caliphs Umar bin Abdul Aziz, this was the first time that the authority of the government is passed into the hands of the people. He further said that though there are few things which are still objectionable like the preventive detention act, suspension of fundamental rights during emergency, in acting of indemnity laws, disqualifying people, yet the constitution was acceptable because of its Islamic and democratic character.<sup>332</sup>

Ayub Khan, the martial law dictator abolished this Islamic constitution in 1958 and again a long battle started for a new Islamic constitution. Mawdudi, opposed vehemently the family law which were introduced by Ayub Khan, because these laws were repugnant to Islam and amounted to innovation. The struggle for the Islamic constitution continued during the times of Yahya Khan (1969-1971). Eventually during the times of Zulfiqar Ali Bhutto due to public pressure the constitution of the Islamic Republic of Pakistan was passed in April, 1973. For the establishment of Islamic constitution Mawdudi convened

<sup>&</sup>lt;sup>332</sup> Jamat-i Islami ki dasturi jad o jahed, p. 108.

<sup>&</sup>lt;sup>333</sup> Jamat-i Islami ki dasturi jad o jahed, pp. 134-164.

<sup>&</sup>lt;sup>334</sup> Maulana Mawdudi and His Thought, vol. II, p. 447. See also Jamat-i Islami ki Dasturi Jadojahd,pp.242-244.

public meetings, processions, passed resolutions, conducted seminars, involved the advocates, the *ulama*, the politicians, the students and the youth. Even processions were taken out. He provided to the government the guidelines of an Islamic constitution. He went through the draft, pointed out the defects and suggested changes wherever required.

After the establishment of Pakistan, Mawdudi pointed out the defects in the existing legal system and suggested reforms on the Islamic lines. He firstly suggested the establishment of a legal academy which will undertake the codification of the Islamic law, translation of source books of jurisprudence and suggests reforms in the fields of law, education and judicial system. Mawdudi was keen that the government should abolish the court fee.335 During the constitutional struggle Mawdudi also pointed out the discrepancies in the laws Habeas Corpus and the suppression of fundamental rights during emergency. Mawdudi, writes that to bring about a change in the constitutional set up of a country, time is required. Changes cannot be brought about overnight, it requires lot of patience to change the moral, cultural, political, social, economic and legal laws in the frame work of the country. Change, writes Mawdudi, is a gradual process. If changes are brought about by force they are not long lasting. According to Mawdudi, for a strong and long lasting revolution it is necessary that we work in a synchronised manner like a machine in which all the components of

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<sup>&</sup>lt;sup>335</sup> Tarjuman al-Quran, August 1951, Vol. 36, no. 42, p. 70.See also Maulana Mawdudi ki Taqrir, Vol.I, pp. 366-373 and Muhammad Tufail, Jamat-i Islami ki dasturi jad o jahed, pp. 25-33, Islami Qanoon, pp.48-49, 62-63.

the machine support each other. He pointed out that even the Quranic injunctions were revealed upon the Prophet Muhammad (PBUH) gradually. The Britishers took more than hundred years to change the prevailing Muslim law in the sub-continent. Therefore, Mawdudi, suggests gradual changes which will be effective and long lasting. Any things done in haste are by force will not bear fruits.<sup>336</sup>

Mawdudi, was of the view that as there are no clear cut injunctions in the *Shariah* about the method of election, any free and fair procedures can be adopted through which a pious and honest persons can be elected. Mawdudi writes, that the purpose of election is to elect a competent leader. The real purpose is to elect representatives of the society who are the well-wishers of the country, through whom Islamic system can be established. If the leadership of the country is in the hands of the dishonest, debauchers and quarrel some person, writes Maulana Mawdudi, evil will spread in the society and peace and tranquillity will disappear. Mawdudi, writes that as the car moves on its course as per the desire of the driver, the vehicle of the civilization also moves in the direction which its chosen representatives take it, because they have the reins of the civilization in their hands.<sup>337</sup>

Mawdudi, questions what should be the yardstick of a sincere leader? He writes that as per the guidelines of the *Shariah* the minimum requirements are:

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<sup>336</sup> *Islami Qanun*, pp. pp. 40-41.

<sup>&</sup>lt;sup>337</sup> Islami Nizam-i Zindagi, pp. 234-236. See also Rasail wo Masail, Vol. IV, pp. 228-229. Mawlana Mawdudi ke Interview, p. 242,263, Mawlana Mawdudi Ki Taqarir, Vol.II, p.209.

- (1) The leader should be true follower of Islam who performs his duties and shuns all his desires.
- (2) He should be honest, faithful and straight forward person.
- (3) He should not be a evil monger or a debaucher.
- (4) He must possess good knowledge and understanding of the Islamic affairs and the requirements of his time, age and society.
- (5) He should not be a greedy person and shall not desire for a post.

Maulana Mawdudi, writes that in order to elect a pious leadership which will practically implement the Islamic system, it is absolutely necessary to introduce necessary reforms in the election procedure. He was of the view that the party system and the candidate belonging to a party should be abolished. Persons of noble characters must be elected through the electoral *Panchayats*. All immoral and un-Islamic practices should be abolished. 339

According to Mawdudi, the basic reasons of all the evils in the existing political system is in the procedure of elections. He pointed out that at the time of elections such people who are desirous to hold key posts, participate in the election. They start campaigning their candidature and use such means and methods, which are totally un-

The concept of 'Electoral *Panchayat*' was given by Mawlana Mawdudi. According to this system in every electoral constituency good, honest and suitable persons should be nominated, as their leaders or MLAs/MPs. The *Panchayat* should have a manifesto based on principles. The nominated candidate should take public oath that he will abide by the manifesto of the *Panchayat* and work in parliament with other elected candidates of the *Panchayats*. If the *Panchyat* loses its confidence in them they should resign from their post. All expenses of election will be borne by the electoral constituency of that *panchyat*. Mawlana Mawdudi evolved this system to bring out righteous leadership for the enforcement of Islamic order in the country. *Islami Nizam-i Zindagi*, pp. 335-336.

<sup>&</sup>lt;sup>339</sup> Maulana Mawdudi ki Taqrir, Vol. II, pp. 142-146.

Islamic and uncalled for. If they fail to get party ticket they fight the election as independent candidates and in order to gain success they do not abide by any moral code of conduct. They have no hesitation in telling lies, in committing frauds and use all such means and methods, which are un-ethical. Their sole goal is to win by hook or crock. They lure the voters through wealth or threat.<sup>340</sup> It is for this reasons the noble persons of the society do not participate in this dirty game. Even if they do in the initial stages they will soon give up. Hence the competition continues only between those who do not have the fear of Allah or moral values, or honesty. Mawdudi, therefore, writes, that our elected representatives are mostly such elements who have distrustful characters. Even our electorate which elects such candidates have no knowledge of the principles, programmes of the government or knowledge about the capacities of such candidates. Mawdudi, therefore, writes that malpractice in our election procedure, corrupt polling officers, fake voting has resulted in the election of the undesirable elements to our national and provisional assemblies. This has in fact deprived the honest, committed people from participating in the election. Mawdudi, concludes by writing that as long as this corrupt procedure of election remain in practice it will not be a possible for an honest and noble person in the society to participate, leave alone win. He writes that the nature of this procedure itself is such that it provide all the opportunity of success only to the corrupt elements of the society who posses evil character.<sup>341</sup>

<sup>&</sup>lt;sup>340</sup> Islami Nizam-i Zindagi. pp.334-335.

<sup>&</sup>lt;sup>341</sup> Islami Nizam-i Zindagi, pp. 234-236, see also Rasail-o Masail, Vol. IV, pp. 228-229, Mawlana Mawdudi kay Interview, p. 242,263, Mawlana Mawdudi Ki Taqarir, Vol.II, p.209.

Mawdudi, therefore, writes that it is absolutely essential to change the election procedures. In fact it should be abolished and new mechanism of honest election should be introduced. He writes that these malignant procedures should be replaced with ethically and morally sound system to enable the honest persons to participate in the election. He therefore, suggests some guidelines in this regard. Firstly the election shall be conducted based on principles and not on interest of the parties and personalities or tribal affiliations. The voter shall be given training to help them elect a person who is suitable for implementing the reformative programme. Persons who are desirous of posts shall not be allowed to participate in election. Candidate shall not be permitted to use their financial resources in elections because that will lead to corrupt practices. The voter should elect a suitable candidate. A person who represents the *panchayat* shall publically take an oath that he would abide by the manifesto put up by the panchayat. That he will work together in the national or provincial assemblies along with other elected representatives and help them in implementation of the manifesto of the panchayat. When the panchayat looses its confidence in him he must quit. They will not adopt any immoral and unethical practices. Neither they pressurise the voter nor lure them with money. They will not cause any proxy voting. They shall remain honest and true throughout the election and their tenure. Mawdudi, was of the view that if these procedures are implemented the democratic procedure can begin and the government will be in a position to eliminate the evil characters. 342

<sup>&</sup>lt;sup>342</sup> Mawlana Mawdudi Ki Tagarir, Vol.II, p.25.

However, the experiment of electoral *panchayat* introduced by *Jamat-i Islami* had its initial success but failed in the 1951 elections of Punjab. The *Jamat* failed to change the moral of the masses. The electoral malpractices, gundaism and exchange of money was the part of this election. However, *Jamat-i Islami* stood by its faith in good principles and honesty. The party did not resort upon to bargaining or any wrong methods. It accepted its defeat. Commenting on the result, Mawdudi remarks, "Had they banned, threat, evil practices, cheating, the free flow of money, it would have been a free and fair election. The real and genuine voters did not defeat us but the mal practices defeated us".

Mawlana Mawududi, observed that the prevailing electoral system was un-Islamic and immoral and totally rotten, through which the ineligible persons occupy seats in the government. Maulana Mawdudi, gave a concept of a new 'electoral machinery' (the *Panchayat System*) to get rid of the rotten one. One which was in accordance with the principles of Islam, wherein honest and pious people could be elected, and through whom an Islamic State could be established. Mawlana not only gave this concept but tried his best to implement it practically. Mawdudi was in favour of democracy but said that there should be free and fair elections. Regarding the present western type of democratic elections, he said they are *Mubah* (permissible), provided it be free from all illegal and immoral practices.<sup>343</sup>

<sup>&</sup>lt;sup>343</sup> Islami Rivasat, p. 344.

During 1956, the provincial assemblies of east and west Pakistan, were expressing their opinion on the question of 'electoral system'. On this important issue Mawdudi strongly supported the idea of 'separate electorate'. Mawdudi was of the view that there shall be separate electorate for such region where people of other faith, other than Islam reside. The election of non-Muslims to the constituent assemblies would create problems, because their faith, their ideology and culture are be entirely different from that of Islam. This would create practical hurdles in the smooth functioning of the government. In such circumstances the natural and better course would be to adopt the system of separate electorate. In case of any practical difficulty, he suggested that a referendum should be held to solve such problems.<sup>344</sup> This opinion of Mawdudi was based upon ideological background of Pakistan.

During the tenure of president Ayub Khan, Mawdudi, drafted a code of conduct for the elections, the need of which was long felt. He proposed:

- 1. No party should be allowed to work against Islam, or against the unity of the country.
- 2. No party should step beyond the bounds of reasonable limits, and indulge in any accusation, which can not be established.
- 3. Every party should have the right to hold public meetings to project its viewpoint, but no party shall be allowed to disturb or break up the meetings of other parties.

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<sup>&</sup>lt;sup>344</sup> *Tarjuman al Quran*, October 1955, Vol.45, No.2, pp.2-7, *Rasail-o Masail*, Vol.IV, pp. 222-224.

- 4. No party shall be allowed to bring about a revolution in the country through force.
- 5. If any party decides to boycott elections it should be free to do so, but it should not be allowed to intimidate others to boycott elections.
- 6. During elections, political parties should refrain from, purchasing votes, procuring votes through influence or intimidation and corrupt practices.
- 7. Every party should under take that if it came to power, the party in power shall not use its employees and resources of the government for the benefit of the party, refrain from using the mass media for carrying out propaganda in favor of its party and in condemning the other parties, shall favor its party men with concessions, licenses, or other material advantages.
- 8. Parties who do not believe in the order other than democratic order based on Islam shall be banned from participating in the elections. 345

Mawlana Mawdudi, was against the concept of monarchy and dictatorship. Dictatorship, whether civil or military writes Mawdudi is against the basic spirit of democracy. In dictatorship force is used making the country a police state. Hence monarchy and dictatorship are the two sides of the same coin. In Islam both are detestable.<sup>346</sup> It is bad luck for Pakistan that since independence it is under military and civil dictatorship of persons like Malik Ghulam Mohammed, Sikander Mirza, Ayub Khan, Yahiya Khan, Shaikh Mujeebur Rahman, Zulfiquar Ali Bhutto, General Ziaul Haq.

 <sup>&</sup>lt;sup>345</sup> *Jamat-i Islami ki Dasturi Jadd-o Jahad*, pp. 182-185. See also *Sayyid Abul Ala Maulana and His Thoughts*, Vol.II, pp.320- 321.
 <sup>346</sup> 79:24, 2:258, 205, 18:28, 11:19, 27:4, 26:22, 151-152, 28: 34.

Mawlana Mawdudi, writes that the ruling class of Pakistan right from its establishment consists of western educated capitalists, jagirdars and zamindars. Therefore, they tried their utmost to avoid the establishment of an Islamic system, because its establishment would adversely affect their interest. To avoid this they tried to promote secularism through dictatorship and used the bureaucracy as a tool. Mawlana writes that: "If minority wants to implement its desire in a country against the majority, then they do not need democracy but dictatorship which is more feasible for them." Because after coming to power and taking charge of the government it rules over the nation through corrupt practices and force. They think that the country is their personal estate. In the initial stage the bureaucrats favor dictatorship and try to delay elections. Finally when elections become inevitable, with the help of the bureaucracy they use dishonest means, and as per their desire they see the candidates of their choice emerge victorious in the election. The people are never given an opportunity to elect the representative of their own choice. Mawlana Mawdudi, states that dictatorship cannot work in the presence of freedom of press. Ban on press is an indicator of the dictatorial intentions. By imposing the ban on press the dictator gets an opportunity to do things of his choice. A dictator uses all the means to avoid his bad deeds to come before the people. Similarly they want the proceedings of the assemblies and court to remain within the four walls and never become public. For this reason new ordinances are issued. These ordinances reflects the intentions of the ruling party. Mawlana says, if the public does not

have the knowledge of the proceedings of the assemblies, then how is it possible for them to judge their candidates.<sup>347</sup> The sentiments of the people are always against the dictators. Mawlana Mawududi, writes: "Independence does not mean that one should be free from the slavery of other nations, but also means one has to gain freedom from the autocrats of their own country. It is important to note that majority of freedom struggles in the world were not fought against outside enemies but were fought to liberate them from the clutches of the autocrats of their our own country and also against cruel rulers. The Iranians had to fight against the *Qachar* rulers; the Turks and the Chinese had to struggle against their own kings. Likewise the English men, who are great lovers for their own country and nation, had to fight against their own Monarchs and Dukes. The stories of France and America are no different."348

Therefore, democracy is the general concern of majority of the poeple. In an Islamic democracy government is formed by means of election. The parliament elects the Head of the state. If head of a state fails to discharge his duties according the Shariah he can be deposed from his office. However in an Islamic democracy, the laws of the *Shariah* cannot be changed by public opinion. As there are no clear cut injunctions regarding election in *Shariah*, any free and fair procedure can be adopted by which we can elect the righteous persons.<sup>349</sup> The fundamental principle of democracy writes Mawlana Mawdudi is that the power should not vest with a

 $<sup>^{347}</sup>$   $Tarjuman\ al\mbox{-}Quran,\ Vol.58,\ No.\ 6,\ pp.\ 2\mbox{-}3.$  See also T.Q., Vol.61, No. 1, p. 14.  $^{348}$   $Maulana\ Mawdudi\ Ki\ Taqarir,\ ed.$  Thwrwat Sawlat, vol. II, p. 169.

<sup>&</sup>lt;sup>349</sup> Mawdudi, *Islamic Nizam-i Zindagi*, p. 170. See also *Khilafat wo Mulukiat*, pp. 76-79.

particular person or group but should be vested with people as a whole. He says that there are five basic principles for Islamic democracy; Firstly it should be provided that the Judiciary should be separate and independent of executive. Secondly, the people should be assured of civil liberty. They should have fundamental rights which should be fully guaranteed by an independent judiciary. Thirdly, rule of law should be provided, and there should be one law for both the ruler and the ruled. Fourthly the constitution should guarantee free and fair elections. Fifthly, it should be provided that the servants of the State whether civil or military should not indulge in politics, and they should implement the decisions of whichever government is in power.<sup>350</sup>

Immediately after the inception of Pakistan, Mawlana Mawdudi in his public meetings reminded the people about the demand for an Islamic order (*Mataleb-i-Nizam-i Islami*), because the State of Pakistan was formed in the name of Islam. Hence as promised Islamic law should be implemented instead of social and secular systems. Shaikh Mujeebur Rahman's Awami Party of East Pakistan and Zulfiquar Ali Bhutto's Pakistan's Peoples Party of West Pakistan were trying their utmost to promote socialism and secularism in Pakistan. Mawlana Mawdudi, however, and his party *Jamaat-i Islami*, made untiring efforts to revive the Islamic order. He said that this country does not belong to the nation of Marx and Lenin, it is the country of the followers of Prophet Muhammad

<sup>&</sup>lt;sup>350</sup> Masud al-Hassan, Sayyid Abul Ala Maulana and His Thoughts, vol.I, pp. 472-473.

<sup>351</sup> Maulana Mawdudi Ki Tagarir, vol. II. p. 340.

(PBUH). Except Islamic System no other system will be tolerated in Pakistan.<sup>352</sup> Mawlana Mawdudi wrote several books and made number of speeches and gave interviews and tried to explain that socialism is against Islam and not acceptable for Pakistan.

Mawdudi states that in Russia and China great experiments have been made for the establishment of a socialist society, but these states were governed under the dictatorship of Stalin and Mao and consequently the people of those countries had to suffer. Islam is an ideology which is totally different from Socialism, and in different spheres of life.<sup>353</sup>

In order to prevail over the masses, the flag bearers of socialism invented slogans like Islamic socialism, Islam is our religion, socialism is our economy, democracy is our politics etc. Mawdudi also took note of these slogans and through his public address, books and articles, he tried his utmost to point out that these slogans have nothing to do with Islam or the Muslims. He said that it is a fact that socialism, capitalism or the theories of Marx and Lenin are alien to Islam. The system, which Islam envisages, is entirely different in all respects.<sup>354</sup>

Mawlana Mawdudi, writes that time has come to impart religious and modern system together. It is time to develop our own and a new educational system which will fulfil the requirements of

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<sup>352</sup> Jamat-i Islami ki Jad o Jahad, p. 177. See also Jasarat (1980), p. 24.

<sup>353</sup> *Istifsarat*, p. 398.

<sup>&</sup>lt;sup>354</sup> *Istifsarat*, pp. 334, 397, 420, 421-422, see also *Tasrihat*, p. 90, and *Islami Riyasat*, pp. 608-609.

our time, age and society. To bring about an intellectual, moral and cultural revolution we require a new system of education. He was of the view that to lead the world one has to be highly educated. According to Mawlana Mawdudi, the new education policy shall be such that it should produce knowledgeable and practicing Muslims. We need Muslim philosophers, historians, scientists sociologists, who can lead us into the modern times and simultaneously develop the Islamic culture. The religious scholars and social scientists shall be brought on to one plate form in order to narrow down the gap between the religious scientists and the social scientists. There is an urgency to give Islamic orientation to the social and physical sciences. Education should not be based on speculation, but should be based on knowledge of revelation. In all disciplines of education, research work should be promoted. In this new educational system, apart from emphasis on theory alone, more emphasis should be placed on training.<sup>355</sup> Mawlana Mawdudi presented the syllabus for the residential schools at primary, secondary and higher levels. It is also important to mention, that he presented the agenda for the Islamic system of education to the National Education Commission of Pakistan in 1952. 356

The identity of a progressive Nations writes Maulana Mawdudi, depends upon the inventions, research and development. He writes that England, Germany, America, Russia have never

<sup>&</sup>lt;sup>355</sup> *Talimat*, pp.187-192. See also *Mawlana Mawdudi ki Taqarir*, vol.II, p. 394. <sup>356</sup> *Talimat*, pp. 192-208.

ceased in the field of research and development. The knowledge through research continues and makes great strides in these countries. Inventions are made, books are written and published.<sup>357</sup>

Mawlana Mawdudi, knew very well that our society has been losing its virtues since long, which cannot be changed in a day or two. The moral values of the common man have dipped so low, that for them the movies, the songs, the mixed culture, the wine, gambling and other forbidden act have become a part of their daily life. We need to start the process to change all this. The vices and evils which are a part of our society shall be eradicated at the earliest. For reforms of the society several programs can be taken up. We need to circulate Islamic literature among the educated persons. The farmers, the workers and the villagers should be reformed through oral lectures. In respect of women, students, the advocates and other professionals a systematic approach is necessary. Sustained efforts should be made to broadcast and telecaste on Radio and the Television. The Mosque should be become the focal point. In this regard he suggests that the *ulama* and *mashaiq*, the students, the youth and the women must work hard to transform the society. To spread Islam on a larger scale, and to bring about an awakening of Islam among the people, Mawlana Mawdudi himself wrote extensively on all topics, so that people can comprehend Islam easily. He adopted a rational, scientific and modern method in his writing which reformed millions of people. He used simple language

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<sup>&</sup>lt;sup>357</sup> Mawlana Mawdudi ki Taqarir, vol.II, pp. 267-277.

and the idiom of the common man. Inspired by his works, speeches and radio talks hundreds and thousands of people adopted the Islamic way of life in India, Pakistan and Bangladesh. Scholars from different organizations and institutions have produced vast Islamic literature on different subjects. Likewise the newspapers, magazines and journals are rendering service in their own style so that the youth also get an opportunity to comprehend Islam.

The Quran has made it obligatory (*farz*) for every Muslim to propagate virtue and to admonish the evils. Particularly the *ulama* and *mashaiq* have a great responsibility to fulfil this injunctions writes Mawdudi. Mawlana Mawdudi, was critical of the Sufis for isolating themselves and adopting *goshanashini*. He said that they cannot escape from obliging the instructions of God. At a time when the Muslim nations are going astray and indulging in immoral acts, it is their duty to reform the society as did their forefathers. They are required to promote *Amar bil Maruf wa Nahi Anil Munker* (enjoin what is good and forbid what is evil).<sup>358</sup>

It is the duty of the *ulama*, *mashaiq* and Islamic scholars to introduce Islam to the people living in the cities, hamlets and villages, most of whom are illiterates. For this the people need not be literates. During the period of Prophet (PBUH) Islam did not spread through the book. It spread through oral education, guidance and training. Even today it is not necessary that we first teach them how to read and write and then explain to them about religion. As in the period of Prophet (PBUH) in the present times common people can

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<sup>&</sup>lt;sup>358</sup> *Mawlana Mawdudi Ki Tagarir*, vol.II, pp.262-263. See also *Tangihat*, pp.162-164, 352-354.

be given religious education. They may be informed and taught about the Islamic faith and the principles of morals. Explanation can be given to them regarding the importance of the *Faraiz* and the pillars of Islam. One can create in them the ability to make a distinction between the *Halal* (lawful) and the *Haram* (unlawful). They should be told about the severe punishment for major sins, which will be inflicted on them by Allah Almighty. They should be lured through information that their good acts and deeds will be rewarded by Allah Almighty. The verses of the *Quran* and the *Hadiths* of Prophet (PBUH) had brought about a reform in the Arab world, even today we can transform this society through the *Quranic* verses and the *Hadiths* of the Holy Prophet (PBUH).

Mawlana Mawdudi writes, that Radio, T.V., Cinema, Press and Literature must play an important role in eliminating obscenity, immoral acts and crimes. Modern technology must be used for the benefits of the Muslim society. Common people can be shown the differences between true Islamic morals and the un-Islamic values. Initially Islam introduce moral and ethical values and subsequently on the basis of the strong faith the moral, social, economic, political and legal aspects were strengthened. Today we also need to adopt a similar methodology in order to bring about a gradual but lasting change in our society. 360

He advocated the maximum use of T.V., radio and transmitters to reach out to our rural masses. Narrations pertaining to the period of Prophet (PBUH), the periods of *Sahaba* and the

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<sup>&</sup>lt;sup>359</sup> *Tasrihat*, pp. 344- 348.

<sup>&</sup>lt;sup>360</sup> *Tasrihat*, pp. 344.350.

*Saliheen* should be broadcast regularly in an interesting style. He advocated a gradual replacement of the present programs. Any haste will lead to greater problem. <sup>361</sup>

In the constitutional recommendations of January, 1953, Mawlana Mawdudi, had suggested that all those things which are forbidden by the *Quran* and the *Sunnah*, shall be banned constitutionally. Such as wine, gambling, prostitution etc. Mawlana emphasized banning all such things within a fixed period of time. <sup>362</sup> He further said that if any leniency is shown in the law regarding the forbidden things (and licenses are continued to be issued), then any number of sermons by the preachers will not have any effects, and the evils would continue to remain in our society. It is very essential he said, that through the amendments in the law, these evils should be strictly banned. After this the people should be taught about the negative effects of the sinful practices. In other words all roads leading to evils have to be totally blocked.

There is a misunderstanding that the criminal law of Islam is strict and out dated. There is a need to change this mindset. We need to sensitise the Muslim mind about the unity of God, Prophethood, and accountability in the life hereafter. Then the work of the restoration of moral values should be done on large scale, so that the general conscience should awake.<sup>363</sup>

Mawlana Mawdudi, expressed his great concern about the deterioration in the Islamic culture due to ignorance of Islam, and the influence of the Western secular culture. He writes that due to

<sup>363</sup> *Tasrihat*, pp. 344-345.

<sup>&</sup>lt;sup>361</sup> *Tasrihat*, pp. 352-354.

<sup>&</sup>lt;sup>362</sup> Mawlana Mawdudi Ki Taqarir, vol.II, pp.390-391.

the impact of western imperialism, and the British educational policy, Muslims have developed a tendency to submit and surrender. Mentally and physically they began to emulate the west. They set aside their national identity and adapted western dress, language, life style etc. Freedom of women, equality of the men and women, mixed society of men and women, profligacy, nudity, debauchery and all such vices have entered the Muslim society. And like many other things, they thought that, even Islam was an outdated religion of the medieval period.<sup>364</sup> After mentioning the harmful effects of the western culture, Mawlana Mawdudi, put a decisive question before Muslims,: "Are we prepared to face the consequences of the western way of life which is showing its ill effects in Europe and America?"365 He says, there is lot of difference between Islamic culture and western culture in concept of life, purpose and the way of life, because our concept of God, universe and position of man in the universe is different from western secular culture. 366

To remove the misunderstanding among the Muslims about the criminal law of Islam, Mawdudi writes that it took about 23 years for the Holy Prophet (PBUH) to bring about an Islamic revolution among the pre-Islamic Arabian society. It took more than 100 years for the British to change the Islamic law in the subcontinent. Similarly if we want to change the existing laws it can not be done over night. We have to do lot of exercise to review the

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<sup>&</sup>lt;sup>364</sup> Islami Nizam-i Zindagi, pp. 309-312. See also Purdah, p. 28.

<sup>&</sup>lt;sup>365</sup> *Purdah*, p. 101.

<sup>&</sup>lt;sup>366</sup> Islami Nizam-i Zindagi, pp. 85-90, 96-101.

previous Islamic laws and current laws, we have to make amendments, abrogation and frame new laws after *Ijtihad* as per the requirement of the time. We have to follow thing step by step gradually. First of all we have to declare objective resolution for Islamic State. Then election should be fare and free of all corruptions. We have to reform educational system and media, so that the moral and social life should become Islamic. similarly economic conditions of the state should be changed according to Islam. Reformative changes should be done sincerely in all the government departments, systematically and simultaneously. Because Islamic system works with mutual interaction. 367

Implementation of Penal Code will be the last step towards an Islamic Change. Chopping off the hands of a thief, shall be implement only when the there is a full proof system of the collection of *Zakat* and its distribution among the poor, the needy and the destitute. The Islamic punishments for fornication and adultery shall be implemented, writes Mawdudi only after the establishment of pure Islamic society, where in there will be no excitement of sex and nudity.<sup>368</sup>

Discussing the position of women in the society, Mawdudi writes, that there are two sets of opinion, which are at logger head with each other. One set of scholars do not want to give any status to the women. The other set of scholars give full liberty to the women and equality with men in the society. Whereas, Islam

<sup>&</sup>lt;sup>367</sup> Islamic Law and Constitution, pp. 95-100. Tasrihat,p. 250-251. <sup>368</sup> Islamic Law and Constitution, pp. 53-55.

accords her a position according to her physical makeup. It gives her a status, which is governed by some ethical and moral boundaries. There the Quran says:

Men are the managers of the affairs of women.<sup>369</sup>

Mawdudi writes, that the word *Qavvam* mentioned in this verse means a person who is responsible for the proper conduct, safeguard and maintenance of the affairs of an individual or an institution or an organization.<sup>370</sup> The Quran says about women:

Stay in your houses, and do not go about displaying your fineries as women used to do in the days of ignorance.<sup>371</sup>

The Holy prophet said:

Women is the responsible of her home affaires, she will be asked.<sup>372</sup>

Maulana Mawdudi, explains that it does not mean that all her activities shall be restricted to the confines of the four walls of her home. In fact it means that the real task of women is to look after the family. She is required to nourish, educate and train her children according to Islamic values. This is an important responsibility imposed upon her. The responsibilities of Islam assigned to women are by no mean less than those assigned to men. Women should carry out her activities within the framework of Islamic law as laid down by Allah. Maulana Mawdudi states, that it is untrue that Islam does not

<sup>369 1.3/</sup> 

<sup>&</sup>lt;sup>370</sup> Tafheem al Quran, vol.1, p.349.

<sup>371 33.33</sup> 

<sup>&</sup>lt;sup>372</sup> Mishkat, vol. II, Kitab al Amarat-i wal Qaza ,Muttafiq Alih, Hadith No.3514, p.10.

allow women to come out of the four walls of her home or they are not allowed to take part in the normal activities of life within the prescribed limits.<sup>373</sup> In certain things men and women are equal in matters of respect and honor, moral value, right of ownership of property and in respect of reward in (*Akhairah*) hear after.<sup>374</sup>

Mawlana Mawdudi, in his book *Huquq al-Zaujain*, discusses at length the rights of women. He writes that she gets a share in inheritance, she can earn, she can own property, dower is her exclusive right, *khula* and maintenance are her rights, she can approach the *Shariah* court for the judicial separation. All her rights are obligatory upon husband.<sup>375</sup>

Mawdudi, out rightly rejected the adoption of western culture, because Islam is against a mixed society. He writes that the impact of mixed gathering in the western societies is already evident from the immoral effects, birth of illegitimate children and increases in divorce rate. The problems of western women have increased when compared with the Asian women. The concept of joint family, ethical values and the respect for parents has disappeared. There are more evils in the society today. Mawdudi, writes that the injunction of the Quran and the *Sunnah* do not allow Muslims to adopt values where there is no *haya* or modesty.<sup>376</sup>

Mawdudi, strongly supported the concept of education for women. He insists that it is the need of the hour. We need their

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<sup>&</sup>lt;sup>373</sup> Maulana Mawdudi, *Selected Speeches & Writings of Maulana Mawdudi*, Tr. By S. Zakir Aijai, pp.135-136.

<sup>&</sup>lt;sup>374</sup> Islami Riyasat, p.516, Tarjuman al Quran, March, 1934, Vol.III,No 5, p.268.

<sup>&</sup>lt;sup>375</sup> Huquq al-Zawjain, pp.28- 31, 53-55, 61-65, 72-75, Islami Nazam-i Zindagi, pp. 361-361, Pudra, pp.183-185.

<sup>&</sup>lt;sup>376</sup> Purdah, pp. 49-88. See also, Islami Riyasat, p. 519, Rasail wo Masaial, pp. 257-258.

services in colleges, hospitals and various other departments where women can play an important role. However, he was not in favour of co-education.<sup>377</sup> Regarding the role of women in politics, Mawdudi, was not in favour of their participation in politics. He writes that Islam segregates the male and the female into two spheres. He quotes the following *hadith*:

## That nation cannot prosper whose matters are in the hands of a women.<sup>378</sup>

As per the Quran and the Sunnah writes Mawdudi, a women can not become the head of state, a minister, or a member of the parliament. She cannot contest the assembly and parliamentary election, or she cannot hold any key post pertaining to the administration of the state. No Islamic State can give any provision to the women in its constitution. In brief according to Mawdudi, she has no role in politics, administration and military services. However, women can exercise their right to vote freely. Women have the right to set up their own associations so that they may be able to criticize the policies of government objectively and comment on the law and order problems. According to Mawdudi, expression of opinion about the political matters is one thing and to shoulder political responsibilities is another. 379 Mawdudi, rejects the argument of those who says that Bibi Aisha (RA) fought against Hazrat Ali (RA) in battle of camel for blood of

<sup>377</sup> Islami Riyasat, p. 516. See also *Purdah*, pp.186-187.

378 Mishkat, vol. II, Kitab al Amarat wal Qaza, Bukhari, Hadith. No.3522, pp.11-12.

<sup>&</sup>lt;sup>379</sup> Selected speeches and writings of Maulana Maududi, pp.136-138. See also Islami Riyasat, pp. 379, 506-513.

Hazrat Usman (RA). Mawdudi, writes that the after the battle, Bibi Aisha was very much apologetic on her own action. 380

As regard the candidature and support of Mrs. Fatimah Jinnah is concerned, it was an emergency situation. President Ayyub Khan was the dictator and all civil liberties were sized and Maulana Mawdudi was imprisoned. Support to her candidature was based on the basis of *Ahwan al Balaitain*, and it was an all parties' decision.

After the partition, the Constituent Assembly of Pakistan issued a questionnaire regarding the rights of non-Muslims in an Islamic state. Mawlana Mawdudi, discussed the problem from the Islamic point of view in *Tarjuman al Quran* August 1948. He said, that Islamic State is an ideological state, therefore, it is different from the national secular states. If we closely examine we can find following difference. An Islamic State classifies its citizens on the basis of Muslims (believers) and non-Muslims (non-believers). Where as in the national secular state the term majority and minority are used. Islamic State is governed by those who accept the state ideology. The non-Muslims can cooperate in the administration but they will not be given the responsibilities of policy making. The doors are always open for them to accept the ideology of the state. In the national states the responsibility of policy making always remains with the majority. The minority candidate, hardly get a chance to share the responsibility even if they do get a chance, it is for namesake. In an Islamic State rights of non- Muslims are well defined. Where as the rights of the minority in national state are on

<sup>380</sup> *Islami Rivasat*, pp.510-513.

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paper only but in practice it it the majority which rules. Islamic State gives rights to the non-Muslim citizens and keeps them away from the ideological affairs. Whereas, national state adopts a different mechanism, it gradually destroy the separate entity of the minority or try to genocide and exterminate them from the state and treats them as untouchables. The rights given to non-Muslims are given by the *Shariah* and cannot be deprived by the state. They can be given additional rights which should not be repugnant to Islamic teachings. Whereas in the national state they can deprive the minorities of their rights.<sup>381</sup>

Mawlana Mawdudi, explains that there are three categories of non-Muslim subjects, the contractees, the conquered ones and any others. Once when the Muslims enter into an agreement with the non-Muslims (*Dhimmis*) they must honour the agreement. They are not allowed to alter or amend the terms and conditions. The life, property and honor of the non-Muslims is as sacred as those of the Muslims. The conquered *Dhimmis* are those who are ready to pay *Jizyah*. If *Jizyah* is accepted by the Islamic state their lives, property and honor will have to be protected by Islamic State. The state will not interfere in their personal matters. The amount of *Jizyah* will be fixed on *Dhimmis* in accordance with financial position. *Jizyah* is only applicable upon the combatants and rest i.e., women, children, old men & women and disables are exempted from such a payment. 382

<sup>&</sup>lt;sup>381</sup> Tarjuman al Quran, Augrust 1948, Vo.31, No.4, pp.212-214. Islami Riyasat, pp.575-577, Islamic Law and Constitution, tr. Khurshid Ahmed, pp.274-377.

<sup>&</sup>lt;sup>382</sup> Tarjuman al Quran, pp. 214- 218, Islami Riyasat, pp. 578- 582, Islamic Law and Constitution, pp. 278-282.

The blood of a *Dhimmi* is considered as sacred as that of a Muslim. The law of retribution (*Qasas*) and blood money (*Diat*) are equal for both Muslims and non-Muslims. The protection of life, honor, dignity and their properties is the duty of an Islamic State. Criminal Law is same for both Muslims and *Dhimmis*. Chopping of hands for theft, 100 lashes on adultery and life for life is the same in both cases. In the matter of drinking, *Dhimmis* are exempted from punishment. Civil laws, too are same for both the *Dhimmis* and the Muslims. Whatever objects, forms and means of trade are prohibited for the Muslims, the same are also prohibited (*haram*) for the *Dhimmis*. For instance interest is unlawful for Muslims and similarly it is unlawful for *Dhimmis*. But the non-Muslims are exempted from the use wine and pork/ pigs.<sup>383</sup>

The responsibility of non-Muslims (*Dhimmis*) by an Islamic state will not end even if he refuse to pay the *Jizyah* or kills a Muslim or abuses the Holy prophet (PBUH) or attacks the honor of Muslim women. He will be treated as per law of the land. The right of protection of a *Dhimmi* ends if he go over to its enemies or revolt against the Islamic State.<sup>384</sup>

The use of violence and coercive methods in realization of *Jizyah* is strictly forbidden and kindness and benevolence are enjoined in this respect. In case of failure to pay *Jizyah*, properties of *Dhimmis* cannot be auctioned or confiscated. According to

<sup>&</sup>lt;sup>383</sup> Tarjuman al Quran, pp. 218- 221, Islami Riyasat, pp. 582-585, Islamic Law and Constitution, pp. 283-285.

<sup>&</sup>lt;sup>384</sup> Tarjuman al Quran, pp. 221- 222, Islami Riyasat, pp. 585-586, Islamic Law and Constitution, pp. 285-286.

Muslim Jurist such *Dhimmis* can be awarded simple imprisonment as a corrective measure. Due to old age or poverty, the *Dhimmis* who are unable to pay *Jizyah*, they are exempted and pension will be sanctioned to them.<sup>385</sup>

Jizyah is the symbol of loyalty to the Islamic State. In return they will be exempted from the military services. That is why it is imposed only on male combatants. The defence of the Islamic state from the enemies is the responsibility of the Muslim population only. If the State is unable to protect the Dhimmis, Jizyah have to be paid back to the non-Muslims. Mawdudi says, Jizyah may be exempted from the non-Muslims living in Pakistan.

Mawdudi added, *Jizyah* is the consideration for the protection and the safeguard of their rights, which an Islamic state guarantees to the non-Muslims. This is to be realized from the able-bodied adult males only. The scholars who criticized the *Jizyah* and called it as 'a fine for not accepting Islam' can be asked: *Zakat* which is collected from all able Muslim men and women can it be termed as a 'fine for accepting Islam.' <sup>386</sup>

In matters of law the *Dhimmis* are free to adhere to their own personal law. *Shariah* laws are not to be enforced on them. *Dhimmis* can request the honorable court to decide their disputes in the light of Islamic *Shariyah*, then only Islamic court will enforce the *Shariah* laws on them. Further if in a matter of personal Law, one of the parties is a Muslim, the case will have to be dealt in the light of *Shariah*.<sup>387</sup>

<sup>386</sup> Tarjuman al Quran, pp. 228-229, Islami Riyasat, pp. 594-595, Islamic Law and Constitution, pp. 291-292.

<sup>&</sup>lt;sup>385</sup> Tarjuman al Quran, pp. 225-227, Islami Riyasat, pp. 590-593, Islamic Law and Constitution, pp. 288-291.

<sup>&</sup>lt;sup>387</sup> Tarjuman al Quran, pp. 222-223, Islami Riyasat, pp. 586-587, Islamic Law and Constitution, pp. 286-287.

*Dhimmis* are free to perform their religious rites and festivals within their own temples, houses and their localities but for Muslims areas they had to seek permission from the government. <sup>388</sup> *Dhimmis* have the right to build or repair their worship places and the government will not interfere in their matters. But they are not entitled to build new places of worship in Muslim cities, however they can repair the damaged homes of worship. <sup>389</sup>

According to Mawlana Mawdudi one has to review the previous literature and see what additional rights and privileges we can give to non-Muslims in Islamic state. A non-Muslim can not become the Head of the State (*Ulul Amri Minkum*), however, with reference to the membership of a parliament, this rule could be relaxed if constitution ensures that parliament would not legislate any law which is repugnant to the Quran and Sunnah. The Quran and Sunnah will remain the chief sources. The Head of the State would be necessarily a Muslim. Mawdudi, writes that it is also possible to permit the setting up of a separate representative assembly for all non-Muslims, which can be referred to as a central agency through which all the demands of the non-Muslims should be submitted to the parliament. The membership and voting rights of such an assemblies will be confined to non-Muslims and they would be given the full freedom within its framework of law. Mawdudi says that in the municipal corporation and local bodies non-Muslim could be given full electoral rights. In an Islamic State all non-

<sup>&</sup>lt;sup>388</sup> Tarjuman al Quran, pp. 223-224, Islami Riyasat, pp. 587-588, Islamic Law and Constitution, pp. 287-288.

<sup>&</sup>lt;sup>389</sup> Tarjuman al Quran, p. 224, Islami Riyasat, pp. 589-590, Islamic Law and Constitution, p. 288. Mawdudi explains that Jizyah from non-Muslims living in Pakistan can be exempted because the emergence of Pakistan was not because of propagation of Islam or conquest of any country as in the early history of Islam but because of the division of the Indian sub-continent.

Muslims will have the same freedom of expression as in case of Muslims. Within those limitations they will be entitled to criticize the Government and its officials including Head of the State.

Non- Muslims will enjoy the freedom to practice in their religion functions, they are also entitled to propagate their religion without any foreign help. They will be allowed to use the educational institutions as set up by the Government throughout the country. As regards to the religious education, they will not be compelled to study Islam, but will have the right to make arrangement of their own. With the exception of few key posts (related to the State ideology and policy) all other services will be open to them with out any prejudice, except in the army. In an Islamic State, the doors of industry, agriculture, trade and all other professions are open to all, and Muslims have no special privileges over non-Muslims. Maulana Mawdudi, writes, an Islamic State is bound to give to non-Muslim citizens whatever rights Islam prescribes, regardless of what rights and privileges are given to or withheld from Muslims in the neighbouring or other non-Muslim states.<sup>390</sup>

<sup>&</sup>lt;sup>390</sup> Tarjuman al Quran, pp. 231-235, Islami Riyasat, pp. 598-602, Islamic Law and Constitution, pp. 295-299.

## **Conclusion**

## Conclusion

After the 1857 mutiny, the Muslims of the sub continent who were the ruling class of yesterday became the subjects of today. With their Sultan disappearing and the political power gone, the Muslims were lingering in a political vacuum and had to pass through great turmoil till the 1st quarter of the 20th century. From there on the Muslims of the sub continent were torn between the concepts of Muslim nationalism, preached by the Muslim league and the composite nationalism preached by Moulana Abul Kalam Azad and the *Ulama* of Deoband. The breakup of the country into India and Pakistan, the mass migration, the death of hundreds and thousands of people, great economics sufferings, threw a new challenge for leadership of the Muslim League. Establishment of Pakistan (East and West) was on the basis of the majority Muslim population and religion in these regions. Therefore, the story of the first half of the 20<sup>th</sup> century is not only the story of political divide of the Muslims of the sub-continent but also the division of the country into two.

Maulana Mawdudi, was of the view that religion and politics cannot be divided into two spheres. He was of the view that *Din i-Islam* is a complete and comprehensive way of life. He ridiculed the idea of separating politics for *Din*. He was of the view that if the government functions properly all other aspects of life would function properly. To achieve this goal he dedicated his entire life for the establishment of a true Islamic government in Pakistan.

He clearly differentiated between an Islamic state and a Muslim state. A Muslim state, he said, can be lawless secular state as is the case of several contemporary Muslim states. But an Islamic state must possess all Islamic characteristics in which the sovereignty of god, supremacy of the laws of God (*shariat*), economic and criminal Islamic laws must prevail; Islamic state must implement justice for all; a system for the collection and distribution of *zakat*; a system for prayers and fasting. In short, the Islamic state must promote the good and eliminate the evil. It must protect the state boundaries from foreign aggression. The Islamic state is a welfare state, which makes no discrimination on grounds of race or colour, region and religion and it provide basic fundamental rights to all its citizens; equality, brotherhood, kindness and justice shall be the hall-mark of an Islamic state.

Maulana Mawdudi, defined the nature of an Islamic state at length. He said Islam firmly believes in democracy but the Islamic democracy is entirely different from the prevailing western democracies which are based on popular sovereignty unlike the Islamic democracy, the basis of which is the sovereignty of God. It is also different from western theocracy because in it the priest class rules in the name of God. He said the Islamic state can be called as theo-democratic state.

Islamic state he said is an ideological state which is governed by the Muslims. It is a welfare state which fulfills all the fundamental rights of its citizens, and which is free of discrimination. It is a purposeful state which promotes social justice. He also discussed at length the three important institutions of the executive, legislature and judiciary, their limits and the essential coordination between them in present day context.

He laid great importance on the establishment on a righteous leadership to steer the ship of Islamic state in the right Islamic direction. The leadership emerges through the elections which must be free of all ills and evils, dishonesty and which must be free and fair. To have a right kind of leadership he suggests the electoral *panchayats* for which he gave a detailed moral code of conduct. He rejected joint electorate and suggested a separate electorate for the minorities.

He brought the Ulama of divergent thought on one platform and spent all his energies in drafting the Islamic constitution for Pakistan. Apart from the above mentioned contribution of Maulana Mawdudi also criticized the modern political and economic policies of the present day governments. He was openly critical of modern concepts of secularism, nationalism and communism which he said have failed to deliver. He was keen to establish a political system which is ethically and morally sound and a leadership with a true Islamic spirit.

After his migration to Lahore in 1947 and the initial hiccups, Moulana Mawdudi through his revivalist writings and preaching's on the one hand and his religio-political organization, the *Jamaat-i Islami*, on the other tried his level best to establish in Pakistan a theodemocratic state, a term used by him, based on the following fundamental requisites of Islam: The sovereignty of God, obedience to the Prophet, supremacy of *Shariah*, vicegerency of man, *Shura* and the separation of the executive from the judiciary. Maulana Mawdudi strongly believed that Islamic state is an ideological state unlike all other modern secular states, which is in fact the Quranic position and can be referred to as the orthodox stand in the sense of the modern terminology.

Maulana Mawdudi, was one among few scholars of the sub continent of the modern times who said that the Islamic conception of man and his relationship with the universe is the only one which can be called natural. He writes that the whole world obeys God, therefore, the whole universe literally follows the religion of Islam, because Islam signifies nothing but obedience and submission to Allah. Muslims in this universe hold the office of the vicegerency of God. It is in this capacity, man is required not only to obey His commandments but also mould the human civilization according to the immutable, everlasting divine law of the Quran and the Sunnah. This is the basic argument of Maulana Mawdudi around which revolves his entire religious thoughts. He further writes that as long as the Muslims adhere to this natural law, it remains pure and its culture remains ethical. But as time passed on Muslims imbibed extraneous elements and this adversely effected almost all aspects of the Muslims life.

Therefore, the objective of *Jamaat i-Islami* was the establishment of *Iqamat-i Din* and *Hukumat-i Illahya*, i.e., the

achievements of the Divine pleasure and success in the hereafter and the establishment of rule of God. He is supreme and final in all affairs of the human beings. It is, therefore, necessary on the part of man to remain subservient to Him. To surrender his power to rule and to accept the status of his vicegerency and work as per the rules and regulations given by Him and His Prophet, i.e., to follow the commandments of the Quran and the Sunnah, i.e., the establishment of the rule of God. Maulana Mawdudi drives his inspiration from the basic guidelines on polity, available in the Quran and the precepts set forth by Prophet Mohammed himself at Mecca and Madina. In fact the word *Din* in *Iqamat-i Din* stands for the establishment of the Din, which Allah had sent from time to time through His Prophets in different ages and different times and the final and perfected Din through His last Prophet Mohammed. Din, which is final, authentic and pristine. Din, which encompasses every aspect of human life from the day of his birth till the day of his death. Which covers every gamut of the lives of human beings.

The central theme of Maulana Mawdudi is that Godhood and authority belongs to God and God alone. It is therefore, absolutely contrary to reason and reality to turn for help to anyone except God. He traces at length the misguided notions of the pre-Islamic tribes and points out that while acknowledging the presence of Allah they also believed in the presence of the other Gods. The Meccans pagans like the other tribes of the pre-Islamic times also associated other Gods and thought that the angels and men of piety and the heavenly bodies also share in the realm of the cause and effect. They assigned the right to lay down the laws to their priest, their chief's and elders—thus by transgressing the sovereignty of God and the commandments of Allah.

Maulana Mawdudi clearly differentiates between a Muslim state and an Islamic state. A state run by Muslims need not

necessarily be termed as an Islamic state because it can be based on the current national and secular ideologies. An Islamic state is one, writes Mawdudi, which is based on Islamic principles which are as per the *Shariah*, as mentioned earlier. A state, in which the Quran and *Sunnah* constitute the supreme laws. All men according to Mawdudi are His vicegerents and they must exercise their authority according to the commandments of God. While all will not be able to administer the state, they for administrative purpose have to elect the best, most pious and virtuous person as their *Amir or Khalifah*. Thus elected vicegerent would not only be accountable to God for his actions and deeds but also to the public who have imposed their confidence in him. Mawdudi, therefore, writes that in Islam we have popular vicegerency and not popular sovereignty. The Islamic caliphate is democratic in nature which works through consultation, i.e., *Shura*.

Discussing the role of the executive, the legislative and judiciary, Mawdudi insists that the powers of the executive shall be within the limits of laws as laid down in the *Shariah*. It is the duty of the executive to use all the resources available at its disposal to establish an Islamic environment, to create a well-fare state which is socially and economically just and balanced. The legislative is required to frame laws as enshrined in the *Shariah*, particularly in the light of the *nas* injunctions. However, the legislature is free to select any decisions when alternate decisions are available. In matters, which have remained unresolved by the legists they are free to take up

*Ijtihad*, within the spirit of the *Shariah*. The judiciary shall remain independent of the executive. The duty of the judiciary, writes Mawdudi, is to give verdict which shall be based on the fundamental principles of the Quran and the *Sunnah*, i.e., all the rich and the poor, the high and the low, the white and the black, are all equal in the eyes of law. It shall be the binding duty of the executive to implement the judgment given by the judiciary.

After the establishment of Pakistan and his migration to Lahore, the aim of Maulana Mawdudi and his Jamaat was the establishment of a society based on the Islamic Shariah. It was a gigantic task because it required a total change in the outlook of the people in their socio-cultural, political and religious aspects of their lives, which were highly inflicted by the alien influence or with superstitions or were totally ignorant of both. Baring a small section of the society who knew Islam and its fundamental principles, a majority of Muslims were ignorant of Islam. To bring about this transition in the Muslim society of Pakistan, Maulana Mawdudi suggested the policy of gradualism in the creation of an Islamic society and state. This policy of gradualism, was inspired by the struggle of 23 years by the Holy Prophet. For Islamisation he wanted to adopt democratic process within the constitution. He was against violent and aggressive methods. He was also against any secret and underground revolutionary activity.

In order to bring about this transition it was also necessary to place before the elite classes, the learned and the semi-learned audience the loopholes of the western concepts democracy, secularism, socialism and capitalism. The basic loophole in these western ideologies, writes Mawdudi is that they are purely materialistic and are devoid of spirituality, divine guidance and ethical and moral values. These ideologies instead of uniting the people, have divided the society and placed one country against the other. It has created an economic race among the countries leading to exploitation of the resources of the poor nations, hatred and enmity. The important negative impact of the western nationalism, writes Mawdudi, is the division of the societies and civilizations on the basis of race, color and language. This has resulted in a national phobia and war on the basis of territorial boundaries. He pointed out that capitalism and socialism are devoid of human elements of kindness, love, equality, brotherhood and justice, which are ingrained in the Quranic teachings. These ideologies, writes Mawdudi, have divided the people on the basis of caste, creed and religion. He sites the example of the deep-rooted caste system among the Hindus, the divide between the black and the white in USA and apartheid in Africa to prove his point. He points out that the western democratic ideologies are man made because they are free to legislate and frame laws, get elected on the basis of power, money, fraud and other illegal practices. This system has no place for the divine guidance or the divine rules and regulations.

After pointing out the dangers of falling pray to these western ideologies, Mawdudi, provides clear cut guidelines which are available in the Quran, the precepts of the Holy Prophets and

the righteous caliphs, which have been discussed above. The fundamental difference between the western democracies, writes Mawdudi, lie in the nature of the role the head of the state plays. The leaders of the western democracies work and legislates on behalf of the people, where as the head of the Islamic state works on behalf of God and only acts as per the commandments of Allah. The former acts independently, where as the head of the Islamic state acts as the vicegerent of God, works through consultations and implements the commandments of God in order to create a society which is ethically sound, a society which is just and balanced. The Amir remains in the office as long as he follows the Shariah, but can be removed from the office, the moment he loses the confidence of the people. He is not only answerable to God for his acts and deeds but also to his people. He has no right to interfere in judiciary and he is equal in the eyes of law like any other citizen. He is required to promote the good and eliminate the evil. It is in this respect Islamic democracy is entirely different from the western democracies. In fact Maulana Mawdudi has retreated the stand of the Quran and the Sunnah on the one hand but also the precepts of the Holy Prophet and the righteous caliphs.

Maulana Mawdudi, was critical of the concept of the capitalism, for which the first principle was the free enterprise and liberty to one and all, to achieve their goals as per their ability. He writes that there are no checks and balances in this system. It no doubt provides opportunities to generate wealth but it has no mechanism to check the un-ethical and immoral practices, which had

lead to the exploitation of others, which is contrary the basic spirit of the *Shariah*.

Like wise people living in socialist countries were deprived of their fundamental rights, like the freedom of speech and liberty. Those who ventured to speek against the state were either imprisoned or sent into exile. Censorship was imposed many a times. Therefore, the growth of the individual was cut short. The socialists do not believe in divine guidance. In such a system there is nothing like lawful and unlawful. Therefore, in such systems, which do not subscribe to divine guidance, evils like corruption, malpractices cheating and remain rampant. enlightening the Muslims of Pakistan of the negative aspects of these western ideologies through his speeches, lecturers, meetings and literature, he presented a clear-cut concept of an Islamic state. The Jamaat worked at gross root level through an organized system of panchiyats. He openly advocated the policy of gradualism to transform the society from the present un-Islamic state to an Islamic state, because he was fully aware the imposition of force would not give the desired results.

After Pakistan was established and the Muslims League came to power, the League instead of canceling the laws, which were framed by the British, continued the same system, leading to un-rest among the Muslims of Pakistan. Therefore, the mantle of the establishment of an Islamic state in Pakistan fell in the hands of the religious elite. The Muslim religious elite were, therefore, of the view that acquisition of a peace of land and calling it Pakistan will not make it Islamic. The need of the hours was to overhall the entire system from the executive, legislative, judiciary and the rest of the organs, which govern the socio-political, economic and cultural aspects of the state. While the religious elite was speaking in different tone and tenor, Maulana Mawdudi approached this issue in a purely traditional and orthodox manner, closely adhering to the guidelines available in the Quran and the Sunnah and the percepts, which are available from the times of the righteous caliphs.

As a torchbearer of the Islamic state, Maulana Mawdudi, proposed a number of measures. At the outset he said it is a time consuming exercise and therefore, requires time and it is a gradual process. Haste in bringing about a

change would not pay dividends, in fact would create tension and anarchy. He suggested the following steps to establish an Islamic state. At the outset he suggested the drafting of an Islamic constitution, reforms in legislature and judiciary and drastic changes in the electoral system. He talked about independence of executive and judiciary, position of women in an Islamic state and the rights of non-Muslims living in an Islamic state. To achieve this goal, he opposed the concept of Muslim nationalism preached by the League. After a long struggle the constituent assembly passed the objective resolution, which talks about the sovereignty of God, His laws, and that the government shall not overstep the *Shariah*. Then in January 1951, he was able to dispel the doubts of the government that there is no unanimity among the *Ulama* who represent the divergent school of thought. It was only due to Maulana Mawdudi that 31 leading *Ulama* of different schools of thought were able to draft 22 basic principles of Islamic constitution. He also gave suggestions to the government on some important principles, which were included in the directive principles. He suggested the complete segregation of executive from judiciary. He suggested that only qualified persons be allowed to participate in election. He suggested separate electorate for minorities, which shall include the Qadianis. Women shall not be allowed to participate in elections. He openly suggested the segregation sexes. Women shall not be the head of the state.

He was not in favor of political freedom or selfdetermination of Muslims but for the rule of Islam, for a purely Islamic, traditionalist, fundamentalist theocracy, which he prefers to call theo-democracy. He was of the view that Pakistan as envisaged by Muslim League would be a Muslim National State. To call such a Pakistan an Islamic state would be misleading. He was of the view that Muslims constitute an international party, because Islam looks at problems in a universal perspective and not in terms of individuals, nations or classes. Its objectives are permanent, therefore, the aims and objectives of Jamaat i-Islami were to invite all people, especially the Muslims to submit to God, to purify their lives of all hypocrisy in order to establish an pure Islamic state. It stood for a leadership which is in the hands of pious, virtuous and honest leaders. The Jamaat followed the policy of gradualism, rationalism and efficiency. Despite a well-knit group of dedicated workers, the Jamaat failed to convert their efforts into votes. The Jammat failed to win seats to either state

assemblies or the parliament. Though the literature produced by Maulana Mawdudi definitely left a lasting impact on the minds of his large following but neither he nor his *Jamaat* could transform the society of Pakistan into an ethical or morally sound society which could adhere to the socio-political, cultural, economic and legal teaching of Islam.

It can be concluded that Maulana Mawdudi was the chief architect of an Islamic state for Pakistan and through his revivalist writings, speeches and a well-knit, monolithic religio-political organization, the *Jamaat i-Islami* he succeeded in forcing the successive governments to introduce a number of Islamic rules and regulations in the constitution. But it is different story that his party *Jamaat i-Islami* failed to win and create an impact in Pakistan.

It is also important to mention that between 1937 and 1947, Maulana Mawdudi opposed the Indian nationalist stand of Madani and of the Ulama of Deoband and later Pakistan movement denouncing its secular minded leadership. Between 1939-1947, Mawdudi continued to attack and argue against the Paksitan movement. He was of the view that a home land of Muslim is quiet different from *Dar al-Islam*. He did not stand for the political freedom or

self determination of Muslims, but for the rule of Islam, for purely Islamic, traditionalist and fundamentalist theocracy.

In 1952-53, along with other Ulama of Pakistan and the anti-Pakistan group, the *Ahrar* he joined in agitation demanding Qadianis to be declared as non-Muslims. The agitation led to mass disorder, promulgation of martial law and punishment of death of Mawdudi but he was later released. The *Jamaat* was also banned between 1958-1962 during the military regime. In 1964 while Maulana Mawdudi was in jail he supported the candidacy of Fatima Jinnah to the post of the President against his earlier view that women shall not be allowed to participate in elections or to be elected to any post or position.

Maulana Mawdudi, was also of the view that an ideal Islamic society is one, which is based on the strict segregation of the sexes. While he speaks of segregation of the sexes, he supported the candidature of Fatima Jinnah to the office of the President of the republic of Pakistan against Mohammed Ayyub Khan, though he had persistently asserted that a woman could not legally be appointed as the head of an Islamic state. It appears the imposition of death sentence, martial law, ban on his

Jamaat-i Islami, and his own imprisonment were factors strong enough for him to take such stand against Mohammed Ayyub Khan. In fact, support to her candidature was based on the principle of *Ahwan al-Balatain*. It was also an all party decision. Apart form the contradictions pointed out above, Mawdudi denounces pastimes like cinema, theatre and fine arts on the ground that they stimulate sensual passions and vitiate the cannons of morality.

Maulana Mawdudi, was the first in the sub-continent who gave a full fledged blue print of an Islamic State and constitution. He also out rightly condemned the western ideologies like communism, capitalism and socialism and pointed out as to why these ideologies cannot go hand in hand with the Islamic ideology. He was first to point out the ill effects of these man made ideologies and the positive effects of the divine and spiritual laws. He was first in the sub-continent who submitted a written detailed Islamic constitution as per the requirements of the age, time and society. He was also successful in bringing on one platform the *ulama* of the divergent schools of thought. He tried to Islamize the modern democratic parliamentary system

through the concept of free and fair election. implementation of the concept of *shura* and the separation of the executive from the judiciary. He strongly advocated free and fair elections. He also suggested qualification for the candidates. He introduced the Panchayat System to educate the candidate as well as the people in order the screen good candidate for election. He also pointed out the important and significance of the concepts of social justice and equality for all in an Islamic State. He was the first aalim in the sub-continent who laid emphasis upon bringing the social scientist and religious scientist together on a single platform. He laid great emphasis upon education and submitted a plan with syllabus from the primary level to the higher education. In the present day change circumstances he was the first *aalim* in the sub-continent who gave more concession to the non-Muslims living in an Islamic State. He laid great emphasis upon the role of women in the society and pointed out the ill effect of the western mixed culture, where in the crime rate and sexual exploitation is at its peak. Though he appears to be very orthodox in his views about women but if we look at the rate of the result of free sex in the western societies, in which 1/5 people know

not their father, in which ethical and moral values have declined to the lowest ebb, where our sisters do not find themselves, where rape and free sex is the order of the day, then we do need to examine the true teaching of the Quran and the sayings of the Holy Prophet which Maulana Mawdudi also advocates.

It can therefore be concluded that though Maulana Mawdudi spent all his life to bring about a change in the society of Pakistan, in order to establish an Islamic State but failed. But the literature he has produced, his speeches, his personality and the work of the *Jamaat-i Islami* has left a lasting impact not only upon the Muslims of India and Pakistan but also upon the masses of the subcontinent. Though he is no more, his impact is alive in the minds of millions of the people in the sub-continent, specially in India, Pakistan and Bangladesh.

# **Appendices**

# **Appendices**

## Appendix A

## Maulana Mawdudi at a Glance

#### **1903-1920**

Born on 25<sup>th</sup> September at Aurangabad, Deccan.

- 1906-13 His primary education and training was under his father Ahmed Hussain, which left a long lasting impact on his life.
- 1914 Admitted to *Rashidia*, Madrasa Fuqania, Aurangabad.
- 1917 Passed *Maulavi* (Matriculation Examination) from Aurangabad. Joined *Darul Uloom*, Hyderabad. Left the studies after six months and went to Bhopal.
- Joined news paper *Madinah* at Bijnor. Participated in *Khilafat Movement*.
- 1919 Edited the weekly *Taj* at Jabalpur. Death of his father Ahmed Hussain at Bhopal.

## **1921 - 28** Stay at Delhi

- 1921-23 Appointed editor of weekly *Muslim* (organ of *Jamiat-i Ulama-i Hind*) Delhi.
- 1924 Went to Bhopal
- 1925-28 Appointed editor of biweekly *Al-Jamiat* (organ of *Jamiat-i Ulama-i Hind*) Delhi.

- Wrote book *Al-Jihad fil Islam*. During stay at Delhi he completed the study of *Hadith*, *Fiqh* and Philosophy and received certificate from prominent *Ulama*. He also learned English language during these days.
- 1929-30 Hyderbad/Delhi wrote *Tarikh-i Deccan* and *Tarikh-i*Saljuq, Dawlat-i Asafia awr Hukumat-i Bartania ki

  Siyasi Taluqat par eak Nazar.

#### <u>1930 – 37</u> Stay at Hyderabad-Deccan

- 1930 Gave a draft plan to Nawab Salarjung for the propagation of Islam in the Asaf Jahi state.
- 1932 Translated the book of Mulla Saderuddin Shirazi,

  \*Asfar-i Arabah\*, (Part II) for Translation beaurea of

  Jamia Osmania.
- 1932 Wrote a book entitled *Resal-i Diniyat* (Towords understanding of Islam) for 10<sup>th</sup> Standared for *Nizamat-i Taleemat Sarkar Aali*, Hyderabad
- He purchased the journal *Tarjuman al-Quran* from Abu

  Muhammad Musleh and started to publish his revivalist
  thought about Islam for Islamic renaissance.
- Adviced the committee on the reorganization of education in Hyderabad, chaired by A.H. Mackenzie, pro-vice chancellor of Osmania University.

Married in March at Delhi. Correspondence with Choudri Niaz Ali and Allama Iqbal. Visited Delhi, Pathankort and Lahore. Met Dr. Sir Muhammad Iqbal at Lahore. Mawdudi was planning to write on the codification of Islamic law. But the proposal failed to materialized due to Allama Iqbal's death in April, 1938. Started writing on Indian politics and future of Indian Muslims in *Tarjuman al-Quran*.

#### At Dar-ul Islam, Patankot & Lahore

1938 On the advise of Sir Muhammad Allama Iqbal shifted to Dar al-Islam in Pathankot on 16<sup>th</sup> March. Mawdudi was keen to establish a Research Academy and Islamic Training Center at Dar al-Islam.

Published several books, Tarjuman al-Quran, Islami
Tahzeeb, Maslah Jabr wo Qadar, Maslah Milkiat-i
Zameen, Islam aur Zabt-i Viladat, Huquq al-Zawjain,
Islami Ibadat per eak Tahqiqi Nazar, Masla-i Qawmiat,
Quran aur Hadith, Pardah, Sud, Tanqihat, Tafheemat,
Musalman aur Mawjudah siyasi Kashmakash.

1939 - Shifted to Lahore. Became the honorary professor of *Islamiayat* at Islamia College Lahore.

- 1940 41 Delivered lectures at Kapurthala, Aligarh, Amratsar & Peshawer.
- 1941 Founded *Jamaat-i Islami* on 25<sup>th</sup> August at Lahore and assumed its leadership with 75 founder members.

  Purpose of *Jamaat* was to establish *Hukumat-i Ilahiyah*
- 1942 Shifted to *Dar al-Islam*, Pathankot from Lahore.

  Translated the Quran in Urdu and wrote its commentary under the title *Tafheem al-Quran*
- 1943-46 Made efforts to establish branches of *Jamaat-i Islami* in different parts of the un-divided India.
- attended the regional conferences in April at Tonk and Madras.

#### **1947 - 79 Lahore - Pakistan**

- Migrated to Lahore on 28<sup>th</sup> August. Did rehabilitation work for immigrants.
- Delivered a number of speeches on Islamic way of Life, on radio Pakistan. Also delivered lectures at Law College Lahore. Started campaign for Islamic Order. Detained on 4<sup>th</sup> of October 1948.
- While in prison reviewed *Tafheem al-Quran* and wrote its preface. Because of the *Jamaat-i Islami* campaign & mass movement, on 12<sup>th</sup> March Objective Resolution was passed by the Government of Pakistan & accepted by *Jamaat-i Islami*.

1950 Launched the campaign for an Islamic Constitution

1951 Participated in the election to the Punjab Legislative

Assembly with a new concept of *Panchayat* System.

Presided at the annual session of the *Jamaat-i Islami*.

Maulana Mawdudi, brought together 31 *ulama* of different sects and school of thoughts on one platform and drafted 22 principles for Islamic constitution at Karachi.

1952 Stepped up the campaign for an Islamic Constitution.

Addressed public meetings at Karachi, Lahore elsewhere.

1953 Arrested again on 28<sup>th</sup> March 1953. Death sentence pronounced by military court against him in Lahore for writing a pamphlet on the problem of Qadianis.

1954 Under detention.

Released on 29<sup>th</sup> April 1955. Receptions in major cities of West Pakistan. Annual session of *Jamaat-i Islami* at Karachi

Visit to East Bengal. Toured the N.W.F.P. Attended the *Moatamir-i Alam-i Islami* at Damascus. Delivered a lecture at university of Damascus. Visited Jordan and Saudi Arabia. Performed the Hajj. Launched the campaign against Joint Electorate.

Machi Goth session of *Jamaat-i Islami* was held.

Released white paper on the issue of election.

Participated in Islamic Colloquium at Lahore. Visited

East Pakistan. Released the election manifesto.

Participated in the Election Conference at Karachi.

Public address at Mochi Gate, Lahore.

1959-60 Journed to visit the Lands of the Holy Quran. Visited Bahrain, Khobar, Ras Tanurah, Baqiq, Dahran, Dammam, Riyadh, Daya, Jaddah, Macca, Taif, Madinah, Uqbah, Al-Aala, Madaain-i Saleh, Khyber, Taima, Tabuk, Mutah, Oman, Al-Salat, Arshia, Jerusalam, Bathlehem, Al-Khalil, Bani naeem, Al-Zarqa, Irbad, Fahl, Damascus, Cairo, Suez, Jabal-i Musa etc., the journey was undertaken to write his forthcoming book entitled *Arz al-Quran*.

1961 Visited Saudi Arabia at the invitation of King Saud and presented a scheme for the establishment of an Islamic University at Madina.

Attended the inaugural session of *Mutamir-i Islami* at Makkah, was elected as the founding member. Elected as a member of *Rabita Alam-i Islami* as well.

Appointed by the Government of Saudi Arabia for the preparation of the *Kiswa*, the cloth covering for the Holy Kaaba, in Pakistan. Annual session of *Jamaat-i Islami*. Government's attempted to disrupt the meeting,

one of worker of *Jamaat* was killed. Visited East Pakistan. Attended the meeting of *Rabtiata Alam-i Islami* at Makkah.

The third Detention, 6<sup>th</sup> January, Released on 9<sup>th</sup>
October 1964. In the President election, supported
Fatimah Jinnah. Conducted the election campaign and
leveled charges against the Government of Ayub Khan.

1965 Indo-Pakistan war. Meeting with Ayub Khan. Delivered talks on *Jihad* from Radio Pakistan. Visited Azad Kashmir.

Campaign against the Tashhkent Declaration. Visited

East Pakistan, Attended the meeting of the *Rabta-i*Alam-i Islami, and performed the Haj. Published his work *Khilafat wo Mulukiat*.

Fourth detention on 29<sup>th</sup> January; released on 15<sup>th</sup> March. After his release receptions were arranged in various cities. Participated in the Pakistan democratic movement against the dictorial regime.

1968 Visit to London for medical treatment. Operations successful. Receptions were held at London in his honor.

- 1969 Participated in the round table conference. Fall of Ayub. Participated in the Educational Conference held at Faas in Morocco. Attended the *Rabat Islami* Summit. Visited London for a medical check up. Attended a meeting of *Rabita Aalam-i Islami* at Makkah.
- 1970 Election Campaign. Visited East Pakistan. Attended the meeting of *Rabita Aalam-i Islami* Makkah.
- 1971 Compiled a memorandum on East Pakistan. Indo-Pakistan war, Fall of East Pakistan. Fall of Yahya.
- 1972 Completed on 7<sup>th</sup> June *Tafhim al-Quran* in six volumes in thirty years. Retired from the office of the *Amir, Jamaat-i Islami*. Second Islamic Summit at Lahore. Presented a memorandum to the participants. Visited the United States for medical treatment. Visit to Canada and London and return to Pakistan.
- 1975 Interview by Radio Pakistan on Islamic movement.
- 1976 Participated in the movement against Bhutto.
- 1977 Fall of Bhutto. General Zia al-Haq comes to power.
- Supported the Government of General Zia al-Haq. Four nominees of *Jamaat-i Islami* also joined as Ministers.

- 1978 Addressed the annual session of *Islami Jamiatul Tulba*.

  (His last public speech)
- On 26<sup>th</sup> May went to America for treatment.
- Died on 22<sup>nd</sup> September in Buffalo Hospital USA at 5.15 p.m Indian standard time. On 26<sup>th</sup> September, funeral prayer at the Qadhafi Stadium, Buried at 5-A Zaildar Park. Lahore, Pakistan.

## Works of Maulana Mawdudi on Political Thought

Maulana Mawdudi, was Islamic thinker and a versatile writer. He penned down more than 100 books, wrote hundreds of pamphlets, innumerable articles and delivered hundreds and thousands of speeches, gave interviews on various topics like *Tafsir*, *Hadith*, *Sirat*, *Fiqh*, politics, history, philosophy, Islamic economic, law, society and ethics. As this dissertation deals with his political thought it is appropriate to identify the works he had written on this aspect though which we can glean his political thought.

## Islam ka Nazria Siyasi:

He presented this paper on October 1939 at Lahore. Through this paper Maulana Mawdudi, explained the political theory of Islam in the modern perspective. Specially he illustrated those terms which were creating confusion about the Islamic polity like 'Democracy' and 'Theocracy'. He coined a new terminology 'Theo-democracy' in which the absolute sovereignty belongs to God alone and the 'popular vicegerency' rests with man, who is His vicegerent. He writes that the mission of all the Prophets was to establish

sovereignty of God for the social justice. He described three qualities of Islamic state that is sovereignty vest in God almighty, who alone is the Lawgiver and the government implements God's rule in the state. The Islamic state maintains a balance between individual and the society. Promotion of virtues and eradication of evils is the objective of the Islamic state. He explains the qualification of the head of the state (*Khalife, Ameer*) and his jurisdiction. Further he explains that in Islamic polity there is no place for a person who presents himself for a post and the concept of *Shura* works in the parliament.

## Masla-i Qawmiat:

This book is the collection of his articles which he wrote between 1933 and 1939. In this work he explains at length the concept of Western Nationalism, Composite Nationalism, Muslim Nationalism and Islamic Nationalism. Maulana, was of the view that these terms were used very frequently by the *ulama* and politicians without a proper understanding, which was the need of the hour.

## Musalman awr Maujdah Siyasi Kashmakash:

It is a collection of those articles, which he wrote between 1937 and 1939 in *Tarjuman-ul Quran*. Later it was published in three volumes from Pathankot. A glance at this work shows him as a

Muslim intellectual and political thinker. He discusses at length the problems Indian Muslims before partition and their future. It provides an intellectual basis for struggle against the British and the Hindus. He discusses the problem of Composite Nationalism, Muslim Nationalism. Muslim mass contact movement and educational policy of the Congress. He illustrates the objectives of independence of the Muslims, the meaning of national, democratic and secular state, along with the fundamental rights of the Muslims. This book gives a clear picture of Mawlana Mawdudi's political thought before partitions. This work of Maulana Mawdudi was edited by Khurshid Ahmed and was published in two volumes under the title Tahrik-i Azadi-i Hind aur Musalman. The first volume includes few topics from his work Masla-i Qawmiat and in the second volume few articles were added.

#### Tahrik-i Azadi-i Hind aur Musalman:

This work of Maulana Mawdudi was edited by Mr. Khurshid Ahmed and was published in two volumes. In fact these are a series of articles written by him which were published in *Tarjuman al-Quran*, between 1937- 1941. Firstly they were published under the title *Maslai Qawmiat* and *Musalman aur Mujudah Siyasi Kashmakash* in three volumes. Later few more articles were also written which were published between 1944-48 and were added to these volumes.

#### Islami Riyasat:

This work of Maulana Mawdudi is the collection of different writings and speeches, which he delivered during last 25 years. This book contains material regarding the theoretical and practical aspects of Islamic State. It also discusses the present perspective of political science. This books deals with topics like religion and politics, political thought of Islam, Quranic concept of polity, institution of *khilafat*, Islamic concept of nation, the sources of Islamic constitution, i.e., the Quran and the *Hadith*. The foundations of Islamic state, rules of constitution, election, fundamental rights of a man and rights of non-Muslim in an Islamic state.

#### Islamic Law and Constitution:

The book is translated into English by Mr. Khurshid Ahmed and published by the Taj company. It is an important work of Maulana Mawdudi which discusses at length as to why Muslims want to have an Islamic state. What are the guidelines which are available for the establishment of an Islamic state in the Quran, the basic principles of Islamic state, the status of non-Muslims. He also discusses at length the problem of electorate and submitted a constitutional proposal to make Pakistan a true Islamic state. In this connection he makes it absolutely clear that a true Islamic state in

Pakistan cannot be achieved until and unless a provision is made in the body of the constitution itself that no legislative, body, whether central or provincial shall have the power to enact any law which is in contradiction with the teachings of the Quran and the *Sunnah*. This book also contains appendices which discusses the basic principles of Islamic state, citizens rights, amendments made by the *ulama* to the basic principles of the report of the committee and comments on the draft constitution of the 1956.

## Khilafat wo Mulukiat:

This is an important work of Maulana Mawdudi which was written in 1966. It deals with the political development of the early period of Islam history. The first chapter deals with the political teaching of the Quran, The second with the establishment of a state under the Holy Prophet and the state during the times of righteous caliphs. He describes the different stages of transformation of *Khilafat* into monarchy, establishment of dynasties and the hereditary system. He explains the differences between the caliphate and the monarchy. He explains the sectarian differences among the Muslims and their beliefs. This book also contains two chapters on Imam Abu Hanifa and Imam Abu Yousuf, their political works which relate to Islamic law and the Islamic jurisprudence and their political views. Some *ulama* have criticized this work of Mawdudi due to his approach towards the companions of the Holy Prophet.

#### Islam awr Jadid Mashi Nazriat:

In this work Maulana Mawdudi, attempts to analyse and criticize the prevailing materialistic and secular ideologies. At the outset he gives the historical background of the development of the modern sociology. He discusses briefly the feudal system, renaissance, industrial revolution and liberalism. Then he discusses 'capitalism', 'socialism'. 'communism' and their negative aspects. Mawdudi, concludes that these are man made ideologies, which are not suitable for the human society. At the end he presents Islamic economic system, a system which according Maulana Mawdudi tries to create a balance between the have and the have nots.

## Quran ki Char Bunyadi Istilahin:

This book of Maulana Mawdudi deals with the concepts of *Hukumat-i Ilahiyah* and *Iqamat-i Din*. This book was written during the days of formation of *Jamaat-i Islami* (1941). He discusses in this book about the four basic Quranic terms i.e, *Ilah*, *Rab*, *Ibadah* and *Din*, around which revolves his religious thoughts. He explains the approach of the pre-Islamic Arabs about these four terms. Maulana Mawdudi, writes that the central idea of the Quran is: Allah is the *Ilah* and the *Rab*, no one else possesses the attributes implied by these terms, hence sovereignty belongs to Him alone. Therefore,

man must submit to Him totally for his *Ibadah*. And one's *Din* (way of life) must be exclusively for Him with no share of it for any other.

### Tajdid-i Ihya-i Din:

This book was published in 1940. Translated by Al-Ashari under the title 'A Short History of the Revivalist Movement in Islam'. The book aims to invigorate a new feeling among the Muslims of the subcontinent and evolve a religious awakening and tries to reconstruct the Islamic thought. In his preface he describes the meaning of Tajdeed and the role of the Mujaddid. In the very first chapter he refers to the various system of life and highlights the conflict between Islam and Jahiliyah (non-Islamic) systems of life like atheism, polytheism and asceticism. He writes the mission of all the prophets was to call for the complete obedience to God almighty. Maulana Mawdudi refers to some of the great Mujaddids of Islam and their achievements. He writes that the four Imams, Umar bin Abdul Aziz, Imam Ghazali, Imam Ibn-i Taimiyyah, Shaik Ahmed Sirhindi have contributed immensely to the religious thoughts of Islam. He discusses the role played by Shah Waliallah of Delhi, Sayyid Ahmed Beralvi and Shah Ismail Shahid and their role in the establishment of caliphate in Balakot. Maulana Mawdudi did an analytical study of the failure of this movement, which can guide us in the future course of our history.

## Appendix C

## Works of Maulana Mawdudi

## Urdu

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#### Review of Literature on Mawdudi

(Assessment of Scholars)

About 100 works on Maulana Mawdudi and *Jamat-i Islami* are found which contains the material about his life, thought and movement. These books favors, criticize and has an impartial objective study. Few of them are worth to mention.

Maududi Thought and Movement by Syed Asad Gilani, Syed Abul Ala Mawdudi by Abul Afaq, Syed Abul Ala Mawdudi by Abdur Rahman Chaudri, Islamic Perspective - Studies in honour of Sayyid Abul Ala Mawdudi edited by Khurshid Ahmed and Zafar Ishaq Ansari, Tazkera-i Mawdudi, (3 voluesm) edited by Jameel Ahemd Rana and Saleem Mansoor Khalid, The Ideology of Mawlana Mawdudi by Charls J. Adams, Din ki siasi Tabir by Mawlana Wahiduddin Khan, Tahrik-i Jamaat-i Islami ek Tahqiqi Mutala by Dr. Asrar Ahmed, Mawlana Mawdudi and the Islamic state by Dr. Syed Riaz Ahmed, Syed Abul Ala Mawdudi and his Thoughts by Prof. Masudul Hasan, Islam in the Modern National State by Erwin I.J. Rosenthol, The Jamaat-i Islami of Pakistan Political Thought and Political Action by Kalim Bahadur.

Several University research works are also under taken in Indo-Pak Sub-continent and Western world about the life and works, thought and ideology of Maulana Mawdudi.

#### Islam in the Modern National State

*Erwin I. J. Rosenthal*, ---- (pp. 137 – 153) Cambridge, 1965

Rosenthal made an objective study of the Maulana Mawdudi's political thought. His study is based on "Islamic Law and Constitution". (Etd. by Prof. Khurshid Ahmad). In few places he compared Maulana Mawdudi with Muhammad Asad.

Rosenthal covered all important issues of the political thought of Maulana Mawdudi. Sovereignty of God, Vicegerency of man, Islamic Democracy, Islamic Law, how it can be introduce in Pakistan. Method of Legislation, *Ijtihad*, Executive, rights of citizen, *dimmis* (non-Muslims) position and their rights, women's position and their rights. He added Mawdudi's views about Separate electorates.

However, Rosenthal misunderstood the view of Maulana Mawdudi about the power of "veto" of the 'Head of the State'. Mawdudi is not in favor to give the right of veto to the Head of the State. During the time of Caliph Abu Baker the veto power which he used was the 'veto of Quran'. Mawdudi says that in disputes referendum can be used. At the end of the article Rosenthal said:

Objections could be raised against Maulana Mawdudi's aims and intentions both from a more liberal, "modernist" religious point of view and from secular position. His ideas may be medieval, but it is undeniable that there is faith and religious conviction behind his detailed exposition and practical proposals. They are presented by a determined political leader who is imbued with religious zeal and argue in the lecture hall, on the platform, on the radio and in numerous pamphlets and articles in his monthly *Tarjuma al-Quran* for an Islamic state as the goal of an Islamic renaissance. He was imprisoned several times, once condemned to death even, is eloquent testimony to the notice the Government of Pakistan takes of this clear-headed religious scholar and forceful leader of political movement in opposition to it and its policy. (pp. 152-153)

## **Islamic Perspectives**

Studies in Honor of Mawlana Sayyid Abul Aala Mawdudi,

Edited by: Khurshid Ahmad & Zafar Ishaq Ansari

The Islamic Foundation, UK. 1979

This book contains 394 pages, divide in four parts:

- (1) Intellectual perspectives
- (2) Islamic Intellectual Heritage
- (3) Islamic Society, State and Economy
- (4) Scholars and Reformers.

All parts contain articles of eminent scholars. However in the Preface of this book Prof. Khurshid Ahmad states:

One of his major characteristics of Maulana Mawdudi has been his ability to bring out the relevance of Islam to the problems and concerns of man in the present age. This is largely because he combines with his Islamic scholarship awareness and knowledge of intellectual trends and practical problems of man in the modern age. In encountering the challenge of modernity, Maulana Mawdudi displays neither ultra-conservative rigidity, nor proneness to be overawed by the idea and institutions current in our time simply because they are fashionable in the modern age or have gained respectability among the nations which are currently the leaders of the world. He wants the Muslims to creatively appropriate the healthy and beneficial elements from the cumulative treasure of human experience and to employ them to serve the higher ends of life embodied in the Islamic tradition. It is this aspect of Maulana Mawdudi which has, at once, attracted many, but has also repelled many others, practically the ultra-conservative and the ultrawesternized elements of Muslim society. (P.xi)

In the same book chapter eighteen dealt with Maulana Abul Aala Mwdudi, the Man, the Scholar, the Reformer, *A.K. Brohi* (a famous scholar of law) says:

Any impartial student of Pakistan's history will have to admit that the one person responsible for mobilizing public opinion in favor of establishing a state which was reflecting the Muslim ideal was none other than Maulana Mawdudi. It was useful to recall in this context that the Maulana has had to make the considerable sacrifices to be able to presume his point of view upon these and various other public questions. He is undoubtedly a courageous man in his scholarship and learning is not a cloistered virtue which have been practiced by him as if in an insulated chamber. His greatest achievement is that he carried on his crusade, both as a scholar and reformer, not in a cozy and comfortable academic forum, but in the arena of the noisy street of Pakistan.(p.295)

## **Islam in the Modern History**

Cantwell Smith, Cambridge, 1965

According to Cantwell Smith: The most significant contribution of Maulana Maududi has been the gradual and continual elaboration of an impressive system of ideas. He is the most systematic thinker of Modern Islam. It is because of the impact of Maulana Mawdudi that even those who have differed from him have come increasingly to premise that there is an Islamic system of economics, an Islamic political system, an Islamic constitution and so on.

One cannot underestimate the force of what Mawdudi has to say. In a situation of extreme confusion his movement has propounded an intellectually coherent almost massive case. In a situation of demoralization it has exhibited enthusiasm and even sacrificial vigor in striving for such ideals as it professes. It was no small matter on the Pakistan science that here was one group of men able to state vociferously what that believed, and able to summon the moral energy to pursue it. It was insignificant that such individuals with in the top leadership of the nation as this movement was able even partially to influence were among the very few whose personal integrity and genuine patriotism were unquestionable. It was significant also that among University student and young graduates those attracted by this movement were among the few who were impelled to live out in practice the ideas to which intellectually they subscribed.

(Ref. Maulana Maulana and his thought, vol.2, pp. 513-514)

#### Maulana Maududi & the Islamic State,

Dr. Sayed Riaz Ahmad, Lahore, 1976

This is the book written against Maulana Mawdudi. On the Flap of the book an introduction appears as follows:

In this book the author has attempted to identify the role of Abul Ala Mawdudi in the evolution of Muslim political thought and his contribution to contemporary thinking on the role of the State. This is a subject which aroused debate in many circles throughout the Muslim world. But while attention is mainly focused on Mawdudi's place in Muslim political thought, the book also surveys political thinking since the emergence of Islam and establishment of institution of *Khilafat*. Analysis is made of various currents of thought, especially al-Mawardi, Ghazali and Ibn-i Khaldun. Dealing with contemporary thinking, the author traces the development of Muslim political thought in eighteen and nineteenth centuries,

practically the movements led by Abd-al Wahab in Central Arabia, Shah Waliallah in the Sub-continent and Jamaluddin al-Afghani in the Middle East. The contribution to political thought in the present century made by *Ikhwan-ul- Muslimun* in Egypt is also discussed, as also the writings of Muslim "Romantics" (Altaf Hussain Hali and Abul Kalam Azad), the trend of thought represented by *Jamiat ul Ulema-I Hind*, the *Khilaft* Movement and Allam Iqbal.

After tracing the evolution of Islamic thought in this way, the early life and work of Maududi in his formative years has been discussed and attempt has been made to analyse his political premises, and the role of the *Jamaat-i Islami* in this context.

Inevitably the problems of constitution making in Pakistan, particularly the Objective Resolution, the Basic Principles Committee and the role of the Ulema in the constitution making also come up and the part played by Maududi is described in some detail including his participation in the anti-Ahmadiyya movement in the early fifties.

The politics of constitution making in Pakistan, says the author seems to have brought changes in Maududi's thinking and his writing after the establishment of Pakistan began to cover a broader range of subjects. The author comments upon Mawdudi's view on the concept of theocracy, democracy, Islamic State, its constitution and structure. Mawdudi's thinking is compared with the writings of some of his contemporaries, particularly Kkalifa Abdul Hakim and Muhammad Asad. The author throws light on Mawdudi's ideas on *Jihad*, economic structure of the Islamic state and the position of non-Muslims and women in it.

The book deals with Mawdudi's political thought with fresh approach and a considerable degree of originality. The

development of his political ideas are traced through his attitude towards nationalism. Mawdudi opposed nationalism and views of the Muslim League and supported the concept of a world-wide Muslim community which was also enunciated in the early writings of Abul Kalam Azad. He envisaged the world state for Islam and seemed to oppose the creation of Pakistan mainly because the Muslim League according to his views was supporting a national state for Muslims other than an Islamic Revolution embracing the whole Muslim world.

Deeply influenced by such diverse sources as Ibn-i Khadun, Shah Waliallh, Abul Kalam Azad, Allama Iqbal and Hassan al-Banna, the author sees Mawdudi as strange mixture submitting himself to the forces of modern nationalism and making theoretical compromises to strengthen support for his strife for making Pakistan an Islamic State.

#### Maulana Mawdudi

Assessment of Personality and Movement *Dr. Faridah Khanum*,
Ph.D Awarded Thesis, Islamic Studies (1990)
Jamia Milia Islamiah, Delhi

This work throws light on evolutionary stages of Maududi's thoughts. "Four Basic Quranic Terms and its illustration, Concept of *Khilaaft* and *Iqamat-i Din*, Concept of Prophet Mission. This work also describes the organized struggle of *Jamaat-i Islami* and its Constitution.

The researcher concludes that though Maulana Mawdudi's thought are based on Quran and Sunnah but were influenced by prevailing political ideologies. Therefore his explanation of Islam became politicized.

Maulana Mawdudi's purpose was to establish "Islamic Government". He was very much hopeful about Pakistan. When 'Objective Resolution' was passed in Pakistan (1949), his *Jamaat-i Islami* participated in elections. Though he could not succeed in establishing an Islamic Government in Pakistan but partially he achieved several things.

Mawdudi is a Muslim political thinker of the modern age. He tried to spread his views through his literature in a wider scope. He was successful in organizing an international Islamic movement. His aim was to revival of political Islam but this type of movements are still in the same place where they were before seventy years. Especially after 9/11. The existence of this type of movement is in danger in all over the world.

Finally it was concluded the Maulana Mawdudi and *Jamaat-i Islami* are not the true representative of Islam.

This thesis having the same sprit of "*Tabir ki Ghalti*" by Mawlana Wahiduddin Khan.

#### Who is Maududi?

Maryam Jameelah,(Formerely Margaret Mareus)
Delhi - 1982

Maulana Sayyid Abul Ala Mawdoodi is the fore-most standard-bearer of the movement of Islamic renaissance in rcent times. It is rare to find in a single man such a distinguished combination of extensive literary activity, religious leadership and statesmanship. Unlike most Muslim scholars, Maulana Mawdoodi, has been content merely to write and preach but felt impelled to practically implement all that has taught in establishing what is in the form of the *Jamaat-e Islami*, the largest, best-organized, highly disciplined, strongest and most active Islamic organization in the

world today. Now that increasing ill-health and the infirmaty of advancing age have made it imposible for Maulana Mawdoodi to continue leading an active life, he can rest with the inner satisfaction that no single individual during this century has contributed more to the Islamic cause than he has done. (p.67)

## Sayyid Abul A'la Mawdudi and his Thought

*Prof. Masud-ul Hassan* Lahore – Vol. I 1984 and Vol. II 1986

Prof. Masud-ul Hassan has rendered a valuable service by writing this comprehensive compendium on the life and thought of Maulana Mawdudi. This work can be described as a helpful conducted tour of major events in the life of Maulana Mawdudi and his main writings. While an effort like this involves some degree of interpretation. His style is simple and straightforward. He has not entered into any polemics, or even an analysis and evaluation. Yet he has tried to introduce life and thought of Maulana Mawdudi in its historical perspective chronological order.

This work contains two volumes, the first volume covers 1903 to 1956. The second volume covers last twenty three years up to 1979 of the life of Maulana Mawududi. In this part Maulana become an international figure.

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